The Perkins School *of* Theology

JOURNAL

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EVANGELISM IN THE SEMINARY PROGRAM

METHODISM AND ECUMENICAL CHRISTIANITY

INDIA AND INDIAN CHRISTIANITY — SOME OBSERVATIONS

THE CAPITALS OF METHODISM

QUADRANGLE NEWS

ALUMNI NEWS

BOOK REVIEWS

FALL NUMBER: 1955
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THE PERKINS SCHOOL OF THEOLOGY JOURNAL

"Let us unite the two so long divided — knowledge and vital piety." — John Wesley

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EVANGELISM IN THE SEMINARY PROGRAM

By DEAN MERRIMON CUNINGGIM

JUST AT THE beginning of the fall semester President Tate announced that Dr. George C. Baker, Jr., Chaplain of the University since 1949, had accepted the invitation to become McCreless Professor of Evangelism at Perkins, with his responsibilities beginning immediately. Doubtless you have already seen notice of this appointment in the public or church press. I mention it here not because it is any longer news but because it epitomizes or symbolizes many of the developments in the School's program. In one way or another this appointment underscores various efforts of the School to strengthen its own program and thus better to serve the Church.

First, it calls to mind other recent Faculty additions. These men are introduced elsewhere in this issue, and it is my hope that they will have opportunities to become quickly acquainted with you, and with your people. Differing in age and experience they are all men of large accomplishment and great promise, and each of them will make a substantial contribution to the work of the Faculty.

But Dr. Baker's change of status represents a relinquishment of old duties as well as an acceptance of new tasks, and thus reminds us of others who are retiring from the teaching ministry. To take on his new role Dr. Baker gives up the direction of the University's program of religious activities and his part-time teaching in homiletics. During this year we are also losing the services of two men whose contributions to theological education only those of you who are their former students can fully assess. Professor W. A. Irwin retired from his post in Old Testament this past spring, and Professor Seehorn Seneker's retirement from his chair in Religious Education will take place at the end of this current academic year. I am happy to report that both of them will continue to live in Dallas.

The source of support for the position which Dr. Baker will occupy constitutes a third significant aspect of this appointment. The donors are Mr. and Mrs. Sollie McCreless of San Antonio, devoted laymen and church leaders; and their gift provides the first named professorship in Perkins. Its designation as the McCreless Chair was the unanimous action of the University's Board of Trustees.

The significance of this gift has to do with the needs of the School and the willingness of the Church, through its dedicated individuals and through groups, to meet those needs when they are made known and understood. Strange rumor to the contrary notwithstanding, Perkins does have financial needs, for other professorships, for scholarships and grants-in-aid to worthy students, and for specific parts of the School's program such as field work and various forms of in-service training. If you can and wish to help, please let us know.

Yet the gift of Mr. and Mrs. McCreless directs attention much more to response than to need. Let me take this occasion to pay tribute to them for the insight and dedication which their gift represents. Others, too, have responded in heartwarming fashion, for the School has recently received donations of various sizes and sorts for the support of its program. This brief statement is not the place for a detailed listing of those to whom we are indebted; such a report will be made at the annual

Alumni Luncheon during Ministers' Week. But this is at least one place in which can be recorded our deep appreciation, and our admiration for the sense of Christian stewardship that these gifts demonstrate.

What are to be the duties of the Professor of Evangelism? Dr. Baker and Mr. and Mrs. McCreless would be the first to want the emphasis placed not on themselves but on the task. In this connection the inauguration of the new post points to two further considerations, the philosophy of the curriculum, that is, the life within the School; and the quality of the relationship between the School and the Church, that is, the nature of the School's ultimate responsibility.

For the former, the Professor of Evangelism will not be the sole occupant of some department off in a curricular corner. On the contrary, he will join with his colleagues of the faculty in a kind of program that stresses the wholeness of the minister's task, and thus the integrated nature of the training which each ministerial candidate should receive. Any one professor's teaching takes place in those disciplines for which, by training and experience, he is best prepared. Thus, Dr. Baker will perform most of his teaching duties in Division I, "The Life and Work of the Local Church," and particularly in the segments of Division I's core curriculum which are labeled I-C and I-D, "Public Worship." But every professor is expected to keep an eye on the total course of study, so as to make his particular discipline relevant to it, and to be prepared to contribute to or to receive help from other divisions than his own. Thus Dr. Baker will occasionally take part in the teaching of other courses, and correspondingly other professors will point out the implications for evangelism in their own work. Such an integrated curriculum is more difficult to achieve than an every-man-for-himself arrangement, but its promise is also much greater; and we of the Perkins faculty are giving ourselves to the effort with enthusiasm and hope. (The Perkins catalogue explains the philosophy and program of the New Curriculum in detail; a copy will gladly be sent on request.)

But a closer relationship among the subjects of study is not enough, else the School might come to be what is sometimes suspected of graduate institutions: namely, that they are cloisters separated from the real life of society. Happily, Perkins is no such thing. Its program calls for a larger intimacy between classroom and local church than ever before. And this program stems directly out of a kind of definition of the School's responsibility that centers attention on the very practical purpose of sharing the Gospel. Here is the final and most important reminder furnished us by the inauguration of the McCreless Chair. The basic responsibility of the School is to train ministers for the effective and contagious sharing of the Gospel. This is evangelism, and thus the whole purpose of the School is evangelistic in nature. Dr. Baker's coming to his new post will seem to sharpen our realization of this fact, and our determination that not merely he but all of us together will accept the responsibility which the gift of Mr. and Mrs. McCreless symbolizes.

METHODISM AND ECUMENICAL CHRISTIANITY

By BISHOP IVAN LEE HOLT

Last spring on the occasion of President Tate's inauguration, the Seminary arranged a day of special events, one of these to be Bishop Holt's leadership of our chapel service. Because of a travel delay our Community missed his statement at that time. Consequently, the editor asked him to submit for this issue of the JOURNAL a contribution to take the place of the chapel service. He has graciously done so, and this is published below.

ONE OF THE scholarly church historians in the United States, a member of another denomination, recently said to me, "John Wesley was the most ecumenically-minded of all the great reformers." Frequently the Protestant Reformation is interpreted as a break with Catholic Christendom. As a matter of fact many leaders in the Reformation Movement were so deeply concerned about the unity of the church that they interpreted their organizations as essential steps in the promotion of unity. The catholicity of John Wesley's movement is revealed not only in his hesitancy to break with the Church of England but in his very great concern for the fellowship of those whose hearts are one even though they differ in their opinions.

Through the years of Methodist history there has always been a zeal for cooperation with other communions. When the General Conference of the Methodist Episcopal Church, South, met in Birmingham in 1938, the Committee on Church Relations presented as its first report a declaration of its desire for a Protestant union. Its immediate concern was the union of three Methodist Churches, but it did not desire to lose sight of a larger union in its undertaking of the immediate task.

Not only has there been this zeal for cooperation in Methodism, but there are catholic concepts of religious rites. In the service of Holy Communion all are invited who are truly sorry for their sins, are in love and charity with their neighbors, and intend to lead a new life. In administering the rite of baptism, any of the historical methods may be used as the candidate prefers. It has never been possible to get the approval of a General Conference for the writing of a Methodist Creed to which all must subscribe. The creed used in Methodist Churches is that which is common to all churches in Christendom.

Furthermore, Methodism has both approaches to religion. It was generally accepted at the Edinburgh Conference on Faith and Order in 1937 that the two approaches to religion made by the churches of Christendom are the historical approach and the psychological approach. The Methodist Church has its ritual services, taken by John Wesley from the *Book of Common Prayer* of the Church of England. Some of the prayers in those services are very old and go back to earlier centuries in the history of the Christian Church. Not only does Methodism lay claim to the great traditions of the church through the centuries before the Reformation, but in its services it incorporates prayers that grew out of the religious experiences of saints of other days. In a very true sense of the word, The Methodist Church is a ritualistic church and has the historical approach. On the other hand, the Methodist movement is traced to the heart-warming experience of John Wesley. Its witness is the witness to the love of God and the saving grace of our Lord Jesus Christ. All-important is the religious experience of the believer.

The Challenges to Methodism

One who is conscious of the zeal for cooperation in Methodism, its catholic concepts of religious rites, and its two approaches to religion, feels that God has put into the hands of the people called Methodists very great gifts. These gifts can be used for the advancement of the kingdom in the critical days of this post-war world.

Recent years have brought challenges to Methodists in every section of the world. As illustrations of our unlimited opportunities and our extending horizons, let me take you to three areas on three different continents. The first Protestant leader from the outside world to enter Poland after the second World War was the Methodist bishop in Europe. He was assured by the Polish government that Protestant missionaries would be welcomed, and there gathered around him not only Methodist preachers but also preachers from the older Protestant churches in Poland. The German Lutheran Church was strong in western Poland before the second World War, but most of its ministers and members had crossed the border into Germany. The Reformed Church had lost buildings and congregations at a time when it seemed possible to bring our Methodist work into contact with older Protestant Churches. Those same churches then turned to Methodism for guidance and leadership. Now that a decade has passed since those crucial days the pattern for Protestant organization in Poland is not clear, though Methodism seems to continue under native leadership, having taken over great church buildings of other communions.

In Japan the Church of Christ has been reorganized. Before the war between Japan and the United States, a deputation of Japanese churchmen came to our country to acquaint American Protestants with this new religious movement. The members of this deputation insisted that union had come both under pressure of the government and through the desire of leaders in all denominations. As short a time ago as January, 1938, I suggested to a Missionary Conference of the Methodist Episcopal Church, South, in the light of my experience in the Orient, that the time was fast approaching when we must make a total Christian advance in Eastern Asia. Very few members of the conference agreed with me, but in less than ten years the Executive Committee of the Board of Missions of The Methodist Church voted to cooperate with other Protestant churches in America in that kind of an advance. The mother churches in Anglo-Saxon nations can never forget the appeal of the younger churches in the Madras Conference. The movement toward church union is so pronounced in the mission fields that boards of missions cannot stand in the way of it, even if they should desire to do so.

In Latin America I had some amazing experiences in 1945. While the Roman Catholic Church is vigorously opposed to the Protestant missionary enterprise and does not know the meaning of religious liberty in our interpretation of it, it is true that in some of the republics of Central America and South America Protestants enjoy almost as much freedom as though they were majority groups. Many pictures are in my mind as I think of that journey through South America. One of the vivid ones is a group of two hundred students gathered on a station platform to bid me farewell, as I left a town in the interior of Brazil. They sang heartily "Brazil for Christ," the hymn of Evangelical Christianity. I knew that those students were in our Methodist school over the protest of bishop and priest; I knew that eighty per cent of them were still nominally Roman Catholic; but at the same time they sang the great hymn of Protestantism without creating the least disturbance in a crowd of five hundred people in and around the station.

It may be a long time before we have any large Protestant movement in Latin America, but the way seems open in many countries. In more than one republic the opposition is more anti-American than it is anti-Protestant. In the matter of church organization a real challenge and a problem are presented in a country like Mexico. A decade ago the boards of missions of several denominations in the United States divided the Mexican territory in a fine comity agreement. The Methodist Episcopal Church, South, was given the territory just south of the Rio Grande. The Methodist Episcopal Church had the section around Mexico City. After the union of these two churches and the organization of the Methodist Church in Mexico, it was found that there is a great stretch of territory between the two sections of Methodist influence. The Methodist Church of Mexico now feels that the comity agreement is outmoded and desires to work out its relationship with other Protestant denominations through the National Christian Council of Mexico. In the last year another trip to Mexico and South America confirms earlier impressions.

These glimpses of situations around the world reveal new problems in church administration but they present also great challenges to church leadership. It is a well-known fact that three-fourths of the Protestant missionary enterprise is carried by churches in Great Britain and the United States. Of this responsibility The Methodist Church carries one-sixteenth. Since probably three-fourths of the people in the world are non-Christian there is still such a task of evangelism as to stagger the imagination unless the churches of Christendom work together. In the five great nations which led the Allied cause to victory in the second World War, there are approximately 850 million people and in all probability not more than 150 million could be called Christian. Not only is it beyond the strength of any one church to Christianize the world but it is not conceivable that such a task can be accomplished without far more cooperation than has heretofore been known.

The Ecumenical Movement in Methodism

Conscious of these and other challenges after the war, the Methodist Ecumenical Commission planned for an Ecumenical Conference to meet in the United States from September 24th to October 1st in 1947. The first Ecumenical Conference was held in 1881 and at intervals of ten years other conferences have been held until the second World War made impossible a conference scheduled for Oxford, England, in 1941. In preliminary conferences of representatives of American Methodism and British Methodism some agreements were unanimously reached. These proposals were made to the Ecumenical Conference of 1947, and approved by that body.

(1) The preceding Ecumenical Conference had brought Methodists together for consultation and reading of thoughtful papers. The post-war world situation made it imperative for any subsequent conferences to bring the influence of Methodism to bear on the solution of world problems. This meant that we must find ways to work together and be content no longer with the exchange of opinions and with fraternization.

(2) Heretofore there had been an Eastern Section of the Ecumenical Conference, including all the churches which stem from British Methodism, and a Western Section, including all the churches that stem from American Methodism. For a long time we were conscious of the inadequacy of such organization because churches in territory close to American shores were in the Eastern Section, and churches in China and India were in the Western Section. Furthermore it was almost impossible to think of Anglo-Saxon churches in Methodism dividing the world between them. Independ-

ent Methodist Churches had been organized in Brazil, Japan, Korea, and Mexico. Central conferences had been set up in various parts of the world and it was perfectly apparent that world-wide Methodism must have a different form of ecumenical organization. Instead of two sections there could be six or seven sections formed along geographical lines.

(3) Through its far-flung missionary program, Methodism is found in almost every section of the world. For this reason, Ecumenical Methodism can exert a tremendous influence in the solution of the world's economic and social problems if a plan can be devised through which it can function.

(4) Since the First Assembly of the World Council of Churches in 1948 there have been two points of view with reference to continuation of denominational world fellowships. Some have felt that since each denomination has membership in the World Council of Churches, its own ecumenical organization should be discontinued. Others have felt that the denominational world fellowship can be built into the organization of the World Council.

It is perfectly apparent that the Lutheran Churches of the world intend to continue their fellowship. At a meeting of the British Council of Churches after the war, Bishop Berggrav of Norway said in substance: "While the churches of Norway came to experience a new fellowship under Nazi persecution, it is also true that the creed of our Lutheran Church meant much more than it ever meant before. I want to see the walls between the churches maintained though I would like to see them low enough for us to look over the top." That attitude is not the one many of us would like to see prevail, but it is perfectly apparent that we are not yet ready to discard all denominational loyalties.

In an article in *Christendom* some years ago, it was my suggestion that the World Council could have two sections, an Assembly and an Executive Council. Following the scheme of political organizations the Assembly might have representatives elected by the constituent denominations. The Executive Council might have representatives elected by the Assembly and in addition representatives of area and denominational ecumenical groups. It is my conviction that we need to preserve all the gains in fellowship that we have built up through the years. That plan has not been adopted but some such scheme may yet be considered.

Methodism and the World Council

It goes without saying that The Methodist Church will continue to support the World Council of Churches. While the leadership of that organization has often been placed in the hands of European churchmen, the American churches have furnished a great part of the financial support. Through the war years and since, much of the responsibility for maintaining the World Council organization in Geneva has fallen to American churches. The Methodist Church has been a generous supporter and an interested member of the World Council. There is no question about its interest in world cooperation. In each and every world conference during the last twenty-five years The Methodist Church has sent large delegations and has given hearty support.

The Oxford Conference of 1951

In 1951, one thousand Methodists from all over the world came to Oxford for the World Methodist Conference. In the business sessions of the Conference the organization of world Methodism was further developed and after the close of that Conference it was evident that for the first time since the days of John Wesley, the Methodists around the world were one people. Shortly before his death, John Wesley wrote to one of his preachers in America, "Lose no opportunity to proclaim to peo-

ple everywhere the fact that the Methodists are one people." What we had dreamed of doing before Oxford, we accomplished there. The officers elected by that conference became truly the leaders of all the Methodist Churches of the world.

Methodism and Church Union in the United States

When one turns from the world scene to think about national problems, he is aware again of the fact that there is a great need for cooperation. It is a matter of rejoicing that Methodist union has worked out so successfully in the United States. The Evangelical Church and the United Brethren Church have united their forces, and it is my conviction that The Methodist Church ought at no distant time to extend an invitation to this united church to join with us in the creation of a still larger church.

In any discussion of Protestant union in the United States, it is natural to think of churches uniting which have common doctrines and common policies. It would seem logical for the Disciples and the Northern Baptists to unite. It has always seemed logical to me for the Methodist and the Protestant Episcopal churches to unite because they have ritual services and polities that are so strikingly similar.

For five years The Methodist Church and the Protestant Episcopal Church have been discussing union and just now we are considering a very interesting proposal that might lead to approaches to inter-communion. After the last joint meeting of the commissions representing the two churches, we had a conference of bishops at which eleven Protestant Episcopal bishops and eight Methodist bishops discussed the proposals for inter-communion. All of the bishops are strongly of the opinion that we must have another meeting not later than January of next year.

As chairman of the Conference on Church Union I am deeply interested in the blueprint we have drawn for a larger Protestant church in the United States, formed through a merger of the seven denominations which sent delegates to the Greenwich Conference on Church Union. On these two union efforts in American Methodism I spoke at the last meeting of the Executive Committee of the World Methodist Council because in our world organization we have agreed to keep one another informed in case any Methodist church in any land plans a union within the nation. The British Methodist Conference at its session in July proposed conversations between British Methodists and the Church of England, inspired to take that action by my report on Episcopalian-Methodist negotiations in the United States. In other sections of the Methodist world unions are being discussed.

Within the past six months I have journeyed sixty thousand miles and more through the West Indies, the British Isles, the Continent of Europe, Australia, New Zealand, the Fiji Islands, Hawaii, South America, and Central America, drawing Methodists together, and everywhere I found Methodists cooperating with other communions. In half a dozen of the areas visited there were discussions of union with other churches.

The Task of Methodism

As the World Council of Churches and the International Missionary Council discuss cooperation and missions, The Methodist Church with its missionary passion understands both the emphasis on union and the emphasis on mission. As it stresses these two phases of expression in the life of the church, Methodism may aid in bringing to the World Council of Churches a deeper sense of the importance of mission. The Methodist task is the task of Protestant Christianity, but the genius of Methodism can lead to a clearer understanding of both union and mission.

The Witness of Methodism

Methodism has a witness to bear in these days. It is so easy to become entangled in God's judgments. When we listened in silence to the report of Japan's surrender as it came into our homes by radio, we had a feeling of having found seats in God's judgment hall. We know also that even the victorious nations have been brought to the bar of judgment. It is so easy for us to embrace the theology which speaks only of crisis and sins and talks about man's inadequacy. In such an hour I cannot forget that Methodism's great undertaking is to see that no one misses the grace of God. Before leaving England in the summer of 1946, I spent several days in the home of a British layman. He was the vice-president of the British Conference. In our conversation on the last night, he told me of his plan to speak at a great service in Cornwall on Whitmonday. Since the day when John Wesley spoke on Whitmonday to a group of miners in Cornwall, the Methodists have had a service on the spot where he stood. The British layman said to me: "You have seen pictures of the miners listening to Wesley and they had tears coursing down their cheeks. These have been thought of as tears of repentance. It is true that John Wesley spoke to those miners about their sins and by his powerful sermons he convicted them and brought them to penitence. Those tears were also tears of joy because the preacher told these social out-casts, who would not be welcome at the King's Court or in the great houses of England, that they were sons of the King of Heaven. Not only did he convince these forgotten men of God's interest but he also convinced them of God's love. It is my conviction that we would not hold that service year after year if Wesley had talked only about man's sin. We hold it because Wesley talked about God's love." How often have I thought of that when in a world in revolt communism claims to throw the only life-line to the underprivileged masses of the world!

One of the churches in England destroyed by German bombs was the historic church of St. Clement Danes on the Strand. A friend told me that he was walking along the Strand on the Sunday after the church was destroyed. He saw a woman climbing over the rubble with a vase of flowers in her hand. She placed it on the only corner of the altar still standing. That is the kind of faith that Methodism seeks to keep alive in the world. Important as it is for Methodism to promote church union and Christian unity, it is equally important that it should in Ecumenical Christianity bear its historical witness to the grace of our Lord Jesus Christ and the love of God. When cooperation and a zeal to heal the broken body of our Lord have done their work, it will be found that a great contribution of Methodism to world Christianity will be the warming of its heart.

INDIA AND INDIAN CHRISTIANITY--SOME OBSERVATIONS

By WILLIAM RICHEY HOGG

The significance of the ensuing article can be understood only with the knowledge that this is Dr. Hogg's first appraisal of India since his return this past summer from three years of teaching there. Already familiar through his study of the International Missionary Council with the Christian movement throughout the world, he comes to Perkins in the area of Missions with the experience of having been a part of one of the vital regions of the world Christian movement.

GEOGRAPHICALLY, India seems distant. Lying almost exactly opposite Texas on the other side of the world, she is yet more important; in today's world India is a great neighbor—and a relation.

Viewed cartographically, India belongs to Asia. But a moment's reflection may enlarge our perspective, for in some ways India stands apart from the other Asian countries nearer to the West. An historical, cultural, linguistic, and racial line passes from America and Europe, through the Near East, to India. Within the Indo-European family of languages, India's Aryan tongues are directly related to Europe's many languages. Neither has any kinship with the languages of East or Southeast Asia. Moreover, despite striking differences in pigmentation, either a European or an Indian observing the other should realize that racially each is more akin to the other than either is with the Mongoloid races of Asia or with the Negroid races of Africa. There are long-forgotten and seldom-mentioned ties that point to an ancient kinship between us and the Indian people.

India is an ancient land but a new nation. On August 15, 1947, India gained from Britain her independence and at the same time lost thitry per cent of her land area and twenty-two per cent of her population with the simultaneous creation of Pakistan. Two and a half years later, on January 26, 1950, India became a sovereign, democratic republic, holding full membership in the British Commonwealth. Since that time under the guidance of her Prime Minister, Jawarharlal Nehru, India has risen in world affairs to a position of importance.

Westerners sometimes deprecate India's new position on the international stage and write her off as a land of impoverished illiterates, At the same time certain Indians, proud of their nation's culture but aware of her industrial deficiencies, point out that India has achieved world prominence primarily because she is much wooed. In the role of standing off two ardent suitors with an air of coy neutrality, India, they say, has been given an attention unmerited by her limited material achievement.

Whatever one's judgement, an ally so eagerly sought must exhibit certain real attractions. Two of these, obviously, are population and potential agricultural and industrial strength. In 1955 India's population reached 380,000,000. Increasing at the rate of five million yearly, that population by 1960 will probably exceed 405,000,000! India and Pakistan together have nearly as many people as North America, South America, and Africa combined. India alone claims seventeen per cent of the world's people. Moreover, in terms of actual and potential wealth and strength, India must not be overlooked. In land area half as large as the United States, India has resources that with full development would place her

second or third agriculturally among the regions of the world. In industrial capacity, India is probably the third most gifted of the world's regions. Thus seen, India's importance looms large.

If the foregoing has helped to broaden our perspective on India, it may also have served in part to indicate the immensity of India's problems and to suggest the possible scope of India's future. In what follows, with no thought of being detailed or comprehensive, our purpose is to give brief notice to those features of India's life that may enlarge our understanding of India and that may help us to appreciate the climate in which India's Christian community dwells.

We need, then, to see India as she is. India's economy is agricultural and for centuries has been feudal. Part of the current upheaval in India's life springs from the determined attempt to transform her feudal economy into a modern democratic-socialistic one, with agriculture and industry more nearly in balance. A process that took more than five centuries in the West, with accompanying strife, wars, and migrations, is being attempted in India in a single generation. In that effort, effective communication between the leaders of change and the people of the land is highly important. But consider the obstacles. Today eighty-four per cent of India's people can neither read nor write. The vast bulk of these folk live in villages where, practically speaking, radios are nonexistent. The only way they can really know what is happening in India or in the world or what is expected of them as citizens of India is in direct contact with their leaders. India's 800,000 villages pose their own problem.

In considering India, we need also to beware of the easy pitfall of regarding that land as a "nation" as the word is applied, for example, to Germany, involving a relatively homogeneous people with one language and one culture. India needs rather to be seen as a subcontinent with four-fifths the land area of Europe, with a population almost equal to that of Europe, and with as much cultural, racial, and linguistic diversity as Europe displays.

Indian nationalism, though very real, is new and vague. The ancient and vital focus of political affection and loyalty remains on the linguistic region. The Indian Constitution officially recognizes fourteen major linguistic groups and most Indians still think of themselves first as Marathis or Bengalis or Punjabis and only second as Indians. All this may help to explain the growing agitation for linguistic states within India. The central government strongly opposes this regionalism as a dangerous force weakening national unity. Yet it had to acquiesce in the formation of Andhra out of northern Madras in late 1953 as a Telegu-speaking state. Other groups are clamoring for similar rights.

In its endeavor to unify the nation, the central government has decreed that Hindi, the language of North Central India, shall become the language of all the people. Most non-Hindi-speaking Indians, especially in the South, resent and resist this idea. Today, and as a legacy of British imperialism, English stands as the only language common to all parts of India. It is the second language of the educated bi-lingual Indian. It is the language of government. But the official timetable calls for Hindi to replace English by 1965. For good or for ill, the knowledge and use of English in India has declined sharply since 1947. Difficulty with language is only one of the problems attending the emergence of a new nation which has never before known complete unification under one government.

There are other noteworthy features of contemporary Indian life. One need not travel far in India to realize that no Indian of the present age is more revered than Gandhi. Yet in the most fundamental way,

India has turned its bark on *Bapuji,* the venerated elder referred to as the Father of his country. Gandhi's picture appears in almost every Indian shop and office. His statue stands in every Indian city.

But neither the masses nor the educated few — only a handful of devotees — accept Gandhi's basic ideals. Where Gandhi held that materialism is sinful, Nehru insists that the material advantages promised by his government are not only good but necessary for India. Ancient and basic Hinduism holds that in this temporal world of illusion, desire for and striving after this world's advantages ends always in frustration. This frustration is the cause of our suffering and gives rise to conflict. Similarly, Gandhi urged that India's salvation lay in the simple life, free from concern for material progress. India, he held, should repudiate industrialism in favor of the golden and peaceful culture symbolized in the home spinning wheel. No matter how great the reverence given to Gandhi, no matter what lip service is paid to his ideals, among the masses, the small middle class, the intelligentsia, and the wealthy, there is a driving desire for a higher standard of living. Moreover, in India, as throughout Asia, this desire is now accorded the sanctified status of a human right. The government of India, moving directly counter to Gandhi and to basic Hindu thought, has staked its political future on the fulfillment of its Five Year Plan. This involves community development, irrigation and power projects, and an expansion of transport and industry. The implications are vast, but at this stage they can scarcely move beyond the realm of speculation.

In still another area India's government has rejected a Gandhian ideal. Gandhi enjoyed a policy of non-violent *satyagraha* ("soul force" or "truth force"). Nehru saw non-violent resistance as India's only available and practical weapon against the British. He became one of its chief exponents, but he did not accept the Gandhian moral presuppositions leading to non-violent *satyagraha.* Today India has a military establishment—a modern well-trained army of perhaps 400,000 men. She is also building a navy. India has not hesitated to use her army vigorously in Hyderabad against Indian Communists and in Kashmir. Moreover, as student demonstrators and others have with increasing effectiveness used non-violent resistance against the government, authorities in New Delhi have denounced their method. Indeed the parliament has taken steps to enact legislation barring *satyagraha's* use against the government. In April, 1955, and probably reflecting considerably more than his personal opinion, Pandit Pant, India's Home Minister, stated in the parliament: "Non-violent *satyagraha* is undemocratic and unconstitutional and can create greater problems than the use of force." Gandhi is India's revered but forgotten man. This reverence and rejection is one of several paradoxes in contemporary India's life that encourage theorizing and almost insure faulty generalization.

We need also to view India as she is seen by others. From the outside, and as some of her neighbors reminded her at Bandung. India seems to be obsessed with destroying an already dying Nineteenth Century colonialism while ignoring the growing and virile imperialism of world Communism. But having just thrown off the colonial yoke, India is actually aware of its pressures. She is eager to see others in Asia and Africa, still bound, free of the kind of imperialism she knew. Speaking as their champion, India receives from many countries the kind of admiration given to the United States a century ago.

India's anti-colonial thrust is almost exclusively anti-Western, and much of it is anti-American. India sees America's support of Chiang Kai-Shek and her involve-

ment in Korea as undergirding reaction and meddling in Asian affairs. India interprets American intrusion in Indo-China, America's position in the U.N. on North Africa, her relationship with Portugal (Goa is Portuguese), in NATO, and her sponsorship of SEATO as collaborating with and encouraging a hated imperialism. Probably nothing has so roused Indian ire against the United States as did the military aid to Pakistan. The prevailing Indian interpretation was that it was directed against India. Americans exhibit natural impatience with India's views on these matters. But they will not be changed by a too facile judgment and denunciation concerning their color. It is imperative that we try to see from India's point of view *and then* assess all that goes into the making of India's attitude.

Closely linked with hatred of colonialism is India's detestation of all forms of white superiority. Indians had to draw a long draught from this bitter cup, and their oft-expressed sense of moral superiority over anything Western springs in part from the cauldron of seething resentment fired by five centuries of white assumption of superiority over every area of Indian life. South Africa and the United States, in that order, draw India's moral wrath on their treatment of Negroes. Any half-baked American statement on racialism is likely to be printed in the Indian press, and India's understanding of the racial situation in the United States is a half-century out of date. But most efforts to improve the degree of understanding are met with tongue in cheek acceptance or outright derision.

In its relationship with the West, India fears American capital and capitalism. Practically no educated Indian would charge America with desire for new territory. But many assert America's intent to gain and *control* markets for her excess production. From New Delhi to the university campus the fear prevails that Ameican investment in, or American aid to India will involve foreign control —not the kind shown by map coloring but the kind exerted through a financial grip that could determine India's policies. This is part of the frequently castigated "American dollar imperialism." India needs capital investment for its development. India needs aid for her present programs. Yet, acknowledging this, Nehru is on record as wanting to be quickly free " . . . even though it means slowing India's development . . . " of all need for accepting American aid. To Americans eager for lower taxes, this may seem worthwhile, but we may someday, even more than now, regret the presence of this virus-like attitude.

To consider another area, America is not alone in viewing many of India's internal and external policies as favoring Communism. Nehru and the Congress Party have taken stern measures against Indian Communism, notably in Hyderabad. From Delhi and in the Travancore and Andhra election campaigns Nehru and his Congressmen have roundly denounced Communism, its morality, its strategy, and its foreign allegiance. Yet in many official attitudes and acts, especially those involving Communism, New Delhi appears to proclaim a toleration more nearly spelled "encouragment." Despite occasional blasts at India's Communist Party, this more pervasive, more publicised outlook is not lost on the Indian populace. In the writer's judgment Communism as a political movement and an ideology is gaining strength in India. Although a minor group politically, the Communist Party of India has adroitly established itself in the popular mind as the only real political alternative to the Congress Party. In that the Congress is everywhere criticized for not having taken the New India far enough fast enough, this is of incalculable importance.

But let us see India in a larger setting—

as part of a continent. Asia's two great capitals today are Peking and New Delhi. Whatever else may be said, New Delhi is committed to a political path fundamentally different from Peking's. Despite their protestations of ancient and undying friendship, each is competing with the other for leadership in Asia — that vast continent harboring more than half of humanity and including such populous countries as Japan, the Philippines, Korea, Thailand, Indo-China, Burma, Ceylon, Indonesia, and Pakistan. Like these, India wants more than anything else—peace. Thus blest, she may be able to work out some of the enormous internal problems surrounding her emergence from colonialism and feudalism into modern nationhood.

May it not be that through the same kind of thinking that led India to use *Satyagraha* against British imperialism, she has now chosen the posture of neutrality for best assuring her own peace in the world as it is today? In any event, probably most of the other Asian nations would like to be able, as India has, to declare their neutrality, and for the same reasons. But in so far as they harbor that desire, they are made uneasy by the fact that Peking is already committed, is already engaged in that great struggle which most of the rest of Asia would like to avoid. At the same time, India stands, seemingly, free and controlling her own destiny. Thus, whereas Peking may be viewed with apprehension, New Delhi receives appreciation and is looked to with a certain wistful respect. The importance of all that is here involved and the need to press for a clearer and deeper understanding of India's position should not be lost by thoughtful Americans.

We have seen that India is caught up in a peaceful internal revolution, that she is trying to stand apart from the flow of powerful external tides, and that to much of Asia she represents the exemplar of non-involvement and of peaceful development. She may well become one of the truly great nations in the next century. What, then, is her spiritual health? Is it adequate for the future? What are the vital faiths contending for India's allegiance? Obviously, no adequate answer can be attempted here, but an opinion is ventured.

Hinduism is India's great religion. It embraces eighty-five per cent of her population. It exhibits itself in many and contradictory forms. And Hinduism is more than religion: it is culture, national spirit, a way of life, nearly defying definition. But underlying all forms of Hinduism are the assumptions that ultimate reality, in essence, is unknowable; that there are many interpretations of ultimate reality, each of which is partial and partially true and on that basis acceptable; and that every Hindu should practice that pattern of religious living most helpful to him, but should never assume that his particular approach is wholly and exclusively true. Thus Hinduism has room for the educated agnostic, for the monotheist, and for the worshipper of idols. In India, anyone who does not deny that he is a Hindu is a Hindu.

In recent months much has been made of the resurgence of Hinduism in India. At the risk of being misunderstood and without attempting to spell out the reasons, the writer must state that in terms of real religious revival measured against the centuries of Hinduism's past, he remains unconvinced of any really creative movement of awakening within Hinduism. There is within that religion a strain that seeks for a new social ethic, but its presuppositions are primarily those of Western idealism. There is another strain whose motivation is a backward-looking and intense nationalism. One Indian writer has referred to it as "retrograde Hinduism." But among teachers, lawyers, doctors, and administrators in India, vital religion has almost no place. Among the educated youth of India, while Hinduism is not repudiated, traditional Hinduism in

individual lives is emptied of content and meaning. In a remarkable convention address at Nagpur University last January, India's widely respected elder statesman C. Rajagopalachari, underscored this fact with a plea to educated Hindu youth to return to their religion. Except possibly for their acknowledging the most basic assumptions of Hinduism referred to earlier, educated Hindus appear to be drifting from what is usually thought of as Hinduism.

Western Education, science, and technology have had their impact on the religious thinking of educated Hindus. Developing industrialism has a corrosive effect on the laboring man's religion and on the whole accepted pattern of Hindu family life. Nehru admits this. Running counter to Hindu thought, the spirit of the age, the right of every man to certain standards of physical comfort, has taken hold in India. Sophisticated Indians speak of the ideological or spiritual vacuum beneath India's facade of Westernization. Nehru himself, an agnostic humanist, is typical of those thousands of Indians in government and in positions of community leadership whose idealism, Western in origin, is apparent but whose spiritual heritage will not command allegiance in the next generation nor, where it lingers, be dynamic.

One sees, then, forming and growing, a spiritual void in India's life. This is not to hint that Hinduism will soon pass from sight. Rooted in the villages, it will probably go on for centuries. But it is to suggest that in those areas of India's life where her cultural development will be largely determined there may soon be an even more evident search for new spiritual foundations than is now apparent. Where may the search lead? Among those few Hindus who have dealt with the problem, only two dynamic alternatives are seen. The first is militant retrograde Hinduism, emphasizing ancient ways and rituals and abhoring all that is foreign. The second is Communism, offering an explanation of the historical stream into which India is moving and a rationale and program for the transformation now in progress.

The Christian onlooker is not surprised that Christianity is left entirely out of account. He recalls that in the early centuries of the Christian era, the statesmen and thinkers of the Roman world, wrestling with a similar problem, failed to see any significance in the small but growing Christian community. Some few had no notion of its existence. Certain differences can of course, be pointed out, but there are striking similarities between the status of second and third century Christianity in the Roman world and Christianity's position in India today. Against this background, the Christian onlooker, in faith, cannot but ask himself whether in God's providence "the fullness of time" may not be at hand for the Christian church in India.

Whatever answer in time may come to that question, the non-Indian Christian will naturally ask what place the church has in the life of contemporary India. By way of answer it may be said that the church is important in India and that because of the riches of its life the Indian church holds a respected position within a world of christian communities. The Christian church has taken root in India and claims a membership of ten million people. Probably not less than four million of that minority are Roman Catholic.

The Prostestant community in India, numbering six million, is a very young community, for the most part not much more than 125 years old. Futhermore, nearly ninety per cent of that community, as also of the Roman Catholic community, has come from among the outcastes. These folk do not readily shake off attitudes of dependence engendered by centuries of subjugation, and they are economically depressed. At the same time it is salutary to note that whereas the literacy rate for

all India in 1951 was 16.6%, the literacy rate within the Christian community may be as high as twenty-five per cent.

Two other facts need to be highlighted Among the so-called younger churches, probably none other is contriblting so many first-rate theological minds to the larger life of the church than is the church in India. One needs also to remember that the most striking and comprenshive example of church union in recent years and perhaps through the centuries, namely, the Church of South India, is the fruit of Christianity growing in Indian soil. A similar union is under negotiation in the North. One could point out many and tragic weaknesses within the Indian church, but he returns to the conviction that there are moving through it powerful tides of spiritual life.

If the question is raised, "What general observations may be made about the Christian church in independent India?", several points come to mind. The first is that syncretism is now likely to continue as a major force against which the church will have to contend. By nature Hinduism is syncretistic. For the Hindu no religion can be wholly and exclusively true, but Hinduism can be all-embracing. For him all religious experience is worthwhile. Without reflecting on the meaning of his act, the Hindu workman may kneel before a statue of the Virgin Mary outside a Roman Catholic Church or shrine and worship in his own way. From his point of view, whatever contributes to the possibility of salvation (in whatever form it may be conceived) or to the achievement of personal desire should be used.

The educated Hindu, reflecting those best formulated by Dr. S. Radhakrishnan, India's philospher vice-president, will graciously suggest that all religions are imperfect and that all need to contribute their best elements in a higher synthesis. He will add that all religious men should work together to stem the rising tide of materialism. When the learned and cultured Hindu, whose natural intellectual climate is syncretistic, encounters those who are absolute in their religious claims, who present a unique and to them a wholly true gospel, he reacts. Perhaps at first he is revolted that anyone should be so narrowly bigoted. Further reflection brings pride and condescension.

Nevertheless Hindus constantly reiterate their acceptance of the teachings of Jesus and are quite prepared to give him a place within the Hindu pantheon. In March, 1955, the influential *Times of India* gave a five column account of Vinoba Bhave's earnest plea that "Because Jesus Christ is our own" and because his teachings "are familiar food to every Hindu," Christians should join in the *fuller* life of the "indigenous" religion. Gandhi's spiritual successor was saying that Hinduism not only embraces Christian ideals, but also offers more. How much more compelling this is to the struggling Christian villager for whom acceptance would mean the end of social ostracism and the possibility of economic benefit. The battle is being fought at the level of the local congregation, but it requires apologistis of stature. The church of India is reliving the experience of the church in the second to fourth centuries.

Closely related to syncretism is the whole problem of religious liberty for Christians in India. Let us here omit all reference to the increasingly difficult position of non-Indian Christian missionaries in India today and concentrate on the situation faced by the Indian Christian. India's constitution declares that all are equally entitled to freedom of conscience and have the right fully to profess, practice, and propagate religion. (That last qualification was not accidental nor was it desired by many Hindus.) But there are frequent and serious infringements on the religious liberty of Christians. How is this accounted for?

With all its latitude, absorptive ability, and tolerance, Hinduism, when confronted

by a religion that makes converts, can be very intolerant. The Hindu will do all within his powers to prevent conversion. To him it is anathema. From his presuppoitions there can be no conversion to a truth supposedly outside Hinduism, for by definition, Hinduism acknowledges and embraces all truth and is therefore superior to any partial truth claiming for itself the status of whole truth. Conversion is the supremely arrogant denial of Hinduism's tolerant breath. Furthermore, in an all-pervasive way Hinduism is the esscence of everything truly Indian. The man who leaves Hinduism, the convert, becomes essentially un-Indian and foreign. To the Hindu the new Christian has not only forsaken his family, his fatherland, and his national heritage, but he has positively embraced an essentially Western and intolerantly aggressive faith. Thus with a limited but steady stream of converts entering the Christian church, the Hindu community is stung to action. . .

Although it has had to accommodate to them, Hinduism regards as foreign to its genius the idea of a dissenting minority within its midst. If and when such minorities must exist, they do so by Hindu sufferance and not by the right they may claim for themselves. In this, extreme Hindu nationalism finds the position of the Prime Minister and of the constitution quite unsatisfactory.

From this extreme group within Hinduism come most of the open and public pressures now being exerted upon Christians in India. Non-extreme Hinduism encourages the most subtle and less visible forms of harassment to which many Christians are subjected, The marches, the demonstrations, the defamations, the efforts to close work to Christians —these do not make becoming and remaining a Christian easy or pleasant. They are in large measure denials of religious liberty.

Indeed, scorning their past hatred of all "proselytising" activities, Hindu nationalists have now developed campaigns (the *shuddi* movement) to reconvert to Hinduism those who have become Christian. Regular training camps are held for the agents of reconversion. Their work should not be thought of as mere proclamation by wandering Hindus. The efforts of the several groups are concentrated and intensive and utilize all the forces of Hindu society that can be brought to bear on those to whom they are reaching. Publicly, they announce that "foreign missionaries" are the "menace" against whom *shuddi* is directed. Actually, the real object of all *shuddi* is the Indian Christian.

Another major but perhaps more transient problem of the Christian church in India is its association with the West. One can prove an Asian or Middle Eastern origin for Christianity. One can point to an Indian Christian community going back at least 1500 years. But one cannot deny that when Christianity spread in India, it was with the help of Western missionaries. Nor can an Indian Christian escape the frequent accusation that much of the support for his church comes from the West. Furthermore, one who is inclined to arouse resentment against Christianity can do so by developing the theme that it is the religion of Asia's and of India's exploiters. This linking of the church with the West and fastening on it a foreign tag is one of the most devastating emotional arguments used against Christianity in India's present climate of nationalism.

Then there is the missionary. In many Indian eyes he is the personification of the charge of Western association. Once he stood as a symbol of Western prestige. Now he stands as a symbol of a prestige-less West against which much hostility and resentment are directed. At many points the missionary is an embarrassment to the Indian church. No matter how generously one may appraise the missionary's contribution, one must also admit that the missionary's very presence today is a burden Indian Christians feel before the critical gaze of their non-Christian countrymen. It may be that the burden is

necessary, but let us not thereby lose sight of its onerous character for our fellow Christians in India.

Finally, although one could add other pertinent observations, one thinks of the important place economic uplift must occupy in the thinking and planning of the Christian community of India. As noted earlier, a very large proportion of that community has come from the economically depressed classes. Today when outcasts become Christian, the government no longer recognizes them as belonging to the Scheduled Castes (a euphemism for outcastes). They are thus disqualified for the increasing aid, especially in education, being made available to the Scheduled Castes. But of far greater concern is the fact that centuries of dependence on others gives most of these folk little sense of a need for personal independence and financial self-sufficiency. Often whatever there may be of these latter qualities is effectively stifled by the Christian's difficulty in finding work in a competitive situation where Hindus are favored. Consequently, too readily and for too long, the church has been looked to as a crutch (Western money enters again) rather than as a fellowship to be supported and expanded. Against these conditions, developing a vigorous, independent church growing through its own stewardship is deploringly difficult. Even considering support for Christian institutions beyond the local church staggers the imagination of most congregations. Not without heart-searching and misgivings, many missionaries have contributed needed funds and have with mounting pressures upon them appeared as and become perpetually indulgent parents. The low level of economic life and of resulting unconcern for Christian stewardship represents one of the softest spots in the whole life of the Christian church in India.

Thus we briefly have looked at contemporary India and at its Christian church. More than anything else, these few short strokes may have suggested the complexity of the fuller picture, the difficulty of analysis and understanding, and the enormous concerns resting upon those responsible, under God, for leading the church in India. Dwelt on from the human perspective alone, the canvas displays enough discordant coloring to produce frustrating despair. Viewed with the eye of faith, the various elements seem to disclose the incompletely grasped but nonetheless purposive handiwork of God. Therein is the key to understanding the present and ultimate place of the Christian church in India's life.

THE CAPITALS OF METHODISM

By C. Ebb Munden

This summer the Board of Education of The Methodist Church inaugurated a new scholarship program for Middler seminary students. A person was chosen by each of the ten seminaries. The Perkins' representative was Ebb Munden, from New Orleans, Louisiana, chosen because of his high academic average and his promise of leadership in the Church. His report to the student body is published below.

I can anticipate with genuine pleasure the privilege which one member of this year's junior class will experience next year as the recipient of the 1956 National Methodist Scholarship Seminary Award. The two-week travel seminar associated with this award has been one of the most meaningful experiences of my seminary career. Sponsored by the Board of Education, our seminar was composed of one representative from each of the ten Methodist seminaries; and our itinerary included visits to the headquarters of our various church boards and agencies in Washington, D.C., New York, Chicago, and Nashville. The purpose of the seminar was to acquaint us with the organization and program of our church boards and agencies that we might interpret "connectional" Methodism to our respective seminary communities.

We are all accustomed to the phrase "connectional" Methodism, and most of us have learned that a smile or a slight leer is the fitting accompaniment for such a remark. Let me say at the outset that I returned from the seminar with a real sense of pride and appreciation for our church and the witness it is rendering in our world today. Since the favorite indoor sport of ministers and laymen alike has become the criticism of the church, I think we might do well to remember that our criticism actually reflects more about us than about the church; for I think it no exaggeration to say that most of us owe our lives to the church.

There are, of course, dangers in any large church organization. There is always the danger that our "programs" will become merely programs, merely the instruments of self-perpetuation rather than a living witness to God's saving act in Jesus Christ. There is always the danger that there will arise in large organizations such as ours, "empires" which serve some individual personality rather than our Lord and Saviour. But to recognize these and others as real dangers is not to say that our effort is not worth the inevitable risks involved.

Rather than to make any attempt at a detailed summary of our two-week seminar, I would prefer simply to share with you some of the more significant impressions I received as the result of our experiences. I have made no effort to list these in any particular order other than that the first four impressed me as strong features of our church organization or program and the latter four might be designated "question marks." I prefer the designation "question marks" since these are not necessarily weaknesses or even dangers in our organization but rather are typical of the questions which must constantly be raised against the church as it seeks to point beyond itself.

First, I found real evidence that our church is making strides toward becoming a truly world-wide church. Our connectional system is manifesting the concern of the people called Methodists for a world-wide proclamation of the Good News of Jesus Christ. Our connectional system offers two extremely important advantages to the local church at this point. It provides a channel through which the local church can express its identity and Christian concern with the world-wide fellowship of believers in Jesus Christ, and it

provides the means whereby the impact of world brotherhood may be brought meaningfully and challengingly to the door of the local church. Nowhere did I note evidence of denominational bigotry or narrowness among the officials of our church boards and agencies; quite the contrary, there is a real ecumencial spirit in our church. I think we may all take real pride in the witness our church is undertaking throughout the world in cooperation with other denominations of like spirit and faith.

Second, our national church organization has become an effective and dynamic instrument for the expression of the social concerns of Methodism. It really seems to me that in this vital area our church is doing its most effective work. I would say that among the boards of our church the three which speak for Methodism in the area of its social concerns—the Board of Temperance, the Board of Social and Economic Relations, and the Board of World Peace—are among our most effective "voices." I might mention parenthetically at this point that I can not understand why these boards should be separate as they seem to grow out of a common concern and, therefore, might be more effectively administered as a unity.

Third, I could not fail to be impressed with the relative youth of the staff members of our boards and agencies. I think we are often inclined to regard our boards as repositories for ancient relics. The next time you receive a communication from the Executive Secretary of the Board of Social and Economic Relations and are tempted to call him an "old so and so,"call him a "so and so"—he's not old! Throughout the boards and agencies of our church we met vigorous men and women who are filling responsible positions in our church with the same sense of dedication and commitment as any pastor. We became aware of a completely new field of Christian vocation in the administrative service of our church. Certainly such a vocation represents a real challenge and a growing need in Methodism today.

Fourth, it is common for pastors of churches to become suspicious of the programs "handed down from our church boards and agencies. We soon discovered that, in so far as possible, the programs of our church emege out of the expressed needs of the local church. The need of the local church is always the concern of the program. It would seem to be true that where the programs of our boards and agencies have failed realistically to meet the needs of the local church the fault lies as often with those in the pastorate as with those in the boards and agencies. Certainly every pastor of our church must recognize his obligation and responsibility to cooperate with the boards and agencies in improving the effectiveness of our common program. The relationship existing between the local church and our boards and agencies is not that of a one way street, and if the programs of our church are unrealistic it is, at least, partly the responsibility of the pastor of the local church who failed to make his needs understood by those seeking to serve him.

As previously indicated there were also certain factors which came to our attention during the seminar that impressed me as "question marks" concerning our church organization. First, I was impressed with the virtual autonomy of the General Boards of our church. While it is true that the boards derive their authority from the General Conference, it is at once apparent that the General Conference, meeting for only two weeks every four years, is able to exercise only limited control and direction of the boards. Only matters of unusual significance are given consideration by the average delegate to the General Conference, and such matters are comparitvely few in the totality of the program of our church. This situation results in a position of virtual autonomy for the boards. But before this is branded as an

evil or even a weakness, it would be well to consider what the alternative to the present situation might be. Viewed in this light, I believe it becomes apparent that the present situation, while not perfect, does manage very well to avoid the extremes of authoritarianism on the one hand and anarchy on the other. And the last General Conference acted in the direction of exercising closer control of the boards through the establishment of the Co-ordinating Council.

The second "question mark" grows out of the first. The autonomy of the boards focuses concern upon the power of the staffs which run these organizations. These are the civil service workers of the church, and I do not believe that many of us have fully appreciated the importance of staff positions on these boards and of the men and women who serve in them. I am convinced that the majority of the every-day policy decisions, which keep the organization and program of the church functioning, are made by men and women in staff jobs of our boards and agencies who are little known by those executing their decisions in the field. And this, in turn, raises my third "question mark" of the men we met holding positions of responsibility in our church boards and agencies, a clear majority were graduates of Boston University School of Theology. I leave it to you to draw your own conclusions as to the wisdom of this one-sided representation

The final impression I would share with you is one that really caused me some surprise. It became increasingly apparent to me in the course of our seminar that The Methodist Church is a young church, The Methodist Church today is neither the old Methodist Episcopal Church, South, nor the other two which formed it; it is the heir of all three. It is only fifteen years old. Much of the present situation in The Methodist Church can only be comprehended against the background of the compromises and agreements which made the union possible. This applies all the way from the organizational structure of our boards and agencies to the regional location of their headquarters. United Methodism has really just started to move, and the future years look exciting and challenging.

I cannot close these remarks without taking this opportunity to express my sincere appreciation to those in the Board of Education and those at Perkins who made it possible for me to receive this scholarship and to participate in this seminar.

QUADRANGLE NEWS

THREE OF the new members of the faculty have already been introduced to readers of the JOURNAL. *George C. Baker, Jr.,* has been part-time Professor of Homiletics and Chaplain of the University since 1949. He joins the Perkins faculty this fall as McCreless Professor of Evangelism. Additional comments on this new professorship will be found in another part of the JOURNAL. Mr. Baker, a member of the Southwest Texas Conference, holds the Ph. D. degree from Columbia University... *Robert E. Elliott* joined the Perkins faculty in January of this year as Instructor in counseling and Pastoral Theology. A former bomber pilot, Mr. Elliott is a member of the Pacific Northwest Conference. He is at present completing work on his doctor's degree at the University of Chicago . . . Although *W. Richey Hogg* was included in last year's faculty appointments, he was on leave last year and came to Dallas only this past summer, to be Professor of Missions. Most recently Mr. Hogg taught at Leonard Theological College in Jabulpur, India, under the Board of Mission of The Methodist Church. He is the author of the definitive history of the International Missionary Council, *Ecumenical Foundations.* His Ph.D is from Yale.

David C. Shipley began his teaching responsibilities at Perkins this fall as Professor of Historical Theology. Mr. Shipley comes to the Perkins family from Garrett Biblical Institute, where he had taught since 1945. He was one of the contributors to the recent series in *The Christian Advocate* on Methodist beliefs. His Ph. D. is from Yale. . . . *Kermit Schoonover* comes to Perkins this fall as Visiting Professor of Old Testament. Holding a Ph. D. degree from Harvard, he was for seven years Professor of Arabic and Islam at the American University in Cairo, Egypt. . . . *Thomas E. Camp* joins the Bridwell Library staff as Circulation Librarian. Having just been released from the Armed Services, Mr. Camp, a native of Louisiana, holds the master's degree in Library Science from L.S.U. He has also done work in the Vanderbilt School of Religion.

Two additional faculty members have not yet come to Dallas even though they are already on appointment. These are *John W. Deschner,* from the Southwest Texas Conference, and *Schubert Ogden,* both of whom are in the field of theology. Both are completing their graduate work at the present time.

Two other additions to the faculty on a part-time basis include *Umphrey Lee,* chancellor of Southern Methodist University, in the field of Church History, and *Sterling Wheeler,* Vice-president in Charge of Public Relations, in the area of Homiletics.

Bishop William C. Martin will again teach a course during the year. *James N. Swafford,* chaplain of the Methodist Hospital, will assist in a course dealing with hospital visitation, and *Federal Lee Whittlesey,* Minister of Music at Highland Park Methodist Church, will do work in Church Music. *J. Barney McGrath,* who has previously done teaching on a visiting basis, becomes a part-time member of the faculty. *Douglas Jackson* and *Neill McFarland,* who were listed last year as Visiting Professors, have been made a permanent part of the Perkins faculty. *Rabbi Levi A. Olan* will again offer a course during the year.

Faculty members continued to carry on busy lives during the summer. *Lamar Cooper* continued to work on his dissertation during a part of the summer at Union Seminary and filled speaking engagements while there, including the pulpit of his former pastorate in Paterson, New Jersey. . . . *Dean Merrimon*

Cuninggim, as will be seen in the Book Review section, welcomed the publication of his new book, *Freedom's Holy Light.* He filled numerous speaking engagements during the summer. . . . *Wesley C. Davis* taught during the first six weeks of summer school. During the latter part he spent some time in Florida after attending the funeral of his mother. . . . *Fred D. Gealy* again served as Director of the Summer session, following which he made a 3800-mile trip to New York, Pennsylvania, and Connecticut. Dr. Gealy's contributions are now available in Vol. XI of *The Interpreter's Bible.* . . . *Robert W. Goodloe* and Mrs. Goodloe drove to the Pacific Northwest, where Dr. Goodloe conducted a Pastors' School. They also visited Yellowstone, points in Canada, and various other spots. . . . *Howard Grimes* served as Director of a Workshop in Religious Education held at Perkins during the summer, with some twenty-five enrolled. . . . *John W. Hicks* reported numerous outside engagements during the summer besides teaching in the first half of summer school. He also indicates, with a note of pride, that he mowed his lawn twice a week while in town . . . *Edward Hobbs* taught in the approved Supply School as well as the regular summer session . . . *Douglas Jackson* received the Doctor of Philosophy degree from Northwestern University. . . . *Charles Johnson* likewise saw the completion of his doctor's degree at Columbia University, and taught this summer at his own seminary, Garrett Biblical Institute, as well as at Perkins. . . . *Marvin T. Judy* completed three research projects for Methodist districts and participated in the National Methodist Town and Country Conference held in Bloomington, Indiana. . . . *Earl Marlatt* taught in the first session of summer school, and then visited Indiana, where he escaped serious injury in a car accident. His hymn was awarded second place in the contest sponsored by the Hymn Society of America to select a hymn for the Town and Country Conference. . . . *Thomas Marsh* toured Mississippi and Louisiana in the interest of the Methodist Men's Hour, which enters its fourth year under his production this fall. *A. W. Martin* served for the seventh consecutive summer as Director of the Approved Supply School. The largest number of supply preachers yet participated in the two five-weeks sessions. . . . *Joseph W. Mathews* taught in part of summer school, and then attended a family reunion in New York City to see his brother who is with the Board of Missions off for a stay in England. . . . *Neill McFarland* wrote the teacher's helps which appeared in the July-August-September issue of *Workers with Youth,* and participated in several pastors' schools and other activities during the summer. . . . *Albert C. Outler* spent most of the summer preparing for several series of lectures which he is scheduled to deliver during this year. His new volume in the *Library of Christian Classics* has recently been published. He taught in the Danforth Foundation seminar at Perkins and participated in two pastors' schools. . . . *Joseph Quillian* taught in both the regular summer session and the Supply School and took care of their four children and the house while Mrs. Quillian visited with relatives. The conclusion: "Child care and housework are not so hard; just mighty daily." . . . *James Seehorn Seneker* taught during the latter half of summer school. Professor Seneker retires from his many years of teaching at Perkins at the end of this year. . . . *Decherd Turner* continued his work as librarian and as Book Review Editor of the Dallas *Times-Herald* during the summer, also making several brief trips. . . . *Herndon Wagers* served as Director of the Danforth Foundation on Religious Perspectives in Higher Education, as well as teaching in the summer session.

ALUMNI NEWS

H. NEILL MCFARLAND, EDITOR

With this issue of the JOURNAL, *Neill McFarland, an alumnus of Perkins who has returned to teach in the field of Comparative Religions, assumes the editorship of the Alumni News. He is also Chairman of the Faculty Committee on Alumni Affairs, the other members being Wesley C. Davis and Howard Grimes. In addition to the compiling of alumni news, Dr. McFarland will also have special communications to make to the alumni on occasion. The first of these is his statement concerning the Alumni Sustentation Fund, which follows. Alumni news should be addressed to Dr. McFarland, Perkins School of Theology.*

About October 1st you should have begun receiving campaign literature for the 1955 SMU Alumni Sustentation Fund. Perhaps you are one of the many who responded immediately to this appeal by sending in a contribution. If this is indeed the case, then reading the remainder of this communique will constitute a work of supererogation on your part.

On the other hand, perhaps the abovementioned correspondence is now buried in a stack of untended mail, such as accumulates almost inevitably in every minister's study; or, fantastic though it may seem, it is just barely possible that—accidentially of course—you might have relegated the message to "file thirteen." If either of these is your situation, you should read on still further.

The invitation to contribute to the SMU Alumni Sustentation Fund is your franchise, renewed annually, to cast a vote for improved theological education. Every generation of theological students which has gone through Perkins has been conscious of its debt to men of faith and foresight in the past, it has been profoundly grateful to its contemporary benefactors, but it has also been disturbed by the recognition of the ultimate inadequacy of the total educative process. This very sense of dissatisfaction, conditioned by our larger feelings of debt and gratitude, serves to focus our present obligation with regard to our seminary. To the current generation of students our own seminary careers are a part of the tradition which they now inherit; at the same time, we are in a position to guarantee that, in their time and in the future, the character of theological education provided at Perkins will become steadily more adequate to meet the multiplying needs of the Church.

There are many ways that we Alumni can help discharge our obligation, but surely there is one that is open to us all. Each one can make a financial contribution for the support of the seminary. Large or small, each contribution is a vote of thanks, a vote of confidence, and a vote for progress.

If you have had to read this far because you are just now getting around to making your gift for 1955, you will want to recall that the officers of our Perkins Alumni Association have made it possible for you to designate your contribution to any one of the three following categories: (1) Perkins Homiletics Fund, (2) General, or Annual Conference, Scholarship Fund, or (3) University Sustentation Fund.

In the event that you have misplaced the business reply envelope supplied you for this purpose, make your check payable to the SMU Alumni Sustentation Fund, designate the category to which you want your gift credited, and mail it to the SMU Alumni Association, SMU Box 173, Dallas 5, Texas.

ALUMNI NOTES

1915. *Harrison Baker,* long one of the ablest ministers in North Texas, has been obliged to retire from the active ministry because of ill health. He left his last post, as Superintendent of the Dallas Northeast District, amid the tributes and good wishes of all who know him.

1921. *Bishop William C. Martin* returned on September 15 from Europe where he attended the meeting of the Central Committee of th World Council of Churches in Switzerland and spent several weeks touring other countries.

1924. *Gaston Foote,* pastor of First Church, Fort Worth, was the first speaker in the 1955 "Great Preachers of Methodism" series, sponsored each summer by First Church, Dallas, where *Robert E. Goodrich, Jr.* (1935) is the pastor.

1929. *Floyd Brower,* pastor at Caruthersville, Missouri, and director of the Pemiscott County Group Ministry, led one of the study groups on The Group Ministry at the recent National Methodist Town and Country Conference at Bloomington, Indiana. He and his church program are featured in a film-strip recently released by the General Board of Missions.

1931. A mid-summer European tour was enjoyed by *Frank Dent* and his family. Mr. Dent is pastor of Grace Church, Dallas.

1932. For portions of the months of July and August, *Ethan Dodgen,* pastor of First Church, Jonesboro, Arkansas, exchanged pulpits with the Rev. Frank T. Copplestone of the Liverpool Methodist Mission in England . . . Cochran's Chapel, the oldest church in Dallas County, celebrated its centennial during the summer. Under the leadership of the present pastor, *Thomas P. Weaver,* the congregation has erected a new educational building with which to begin the second one hundred years . . . Howard Payne College has bestowed an honorary Doctor of Divinity degree on *V. Cyrus Barcus,* pastor at Central Church, Brownwood, Texas.

1933. *Conquering the Seven Deadly Sins* is the provocative title of a new Abingdon Press publication. The book was written by *Lance Webb,* pastor of the North Broadway Church, Columbus, Ohio.

1935. *Robert E. Goodrich, Jr.,* pastor of First Church, Dallas, has just had published a book entitled *What's It All About?* . . . A son, Mark Edward, has recently come to live with Dr. and Mrs. *J. Chess Lovern* of First Church, Lubbock, Texas.

1936. *Earl R. Hoggard,* pastor of Floral Heights Church, Wichita Falls, Texas, delivered the address at the 64th Annual Commencement exercises of Texas Wesleyan College, Fort Worth, on August 26.

1938. We note with sincere regret the death of the wife of Navy Chaplain *Aln Reed* on March 26, 1955. Chaplain Reed, a member of the Texas Conference, is now serving at the U. S. Naval Air Station, San Diego, California . . . *Shigeo Shimada,* pastor of the Japanese Church in Spokane, Washington, entertained the Rev. Sakae Kobayashi early in September while the latter was enroute from Kwansei Gakuin University to Perkins for a program of special study. It was just a year ago that Mr. Shimada also came "home" to SMU for a refresher course . . . The spring baccalaureate sermon at McMurry College, Abilene, Texas, was delivered by *Jordan Grooms,* pastor of First Church, Big Spring.

1940. *Durwood Fleming* has inaugurated the practice of holding semi-annual retreats at Lakeview Assembly (Texas Conference) for the laymen of St. Luke's Church, Houston. He has found these retreats to be especially helpful in the orientation of new members.

1941. *Robert E. Ledbetter* is an Instructor in Bible and the Associate Director of the Wesley Foundation at the University of Texas at Austin.

1942. In Columbus, Texas, where Methodism dates back to 1822 and where *C. Jordan Mann* now serves as pastor, a new church building was dedicated on April 16.

1943. Professor Marvin T. Judy was a recent guest preacher at Alton, Missouri, where *Vernon Schmidt* is having a very successful pastorate. Mr. Judy reports that a new church and educational building have just been completed . . . *Wilson Canafax,* now in his second year as an associate pastor in the Polytechnic Church in Fort Worth, served as director for the Central Texas Conference Older Youth Camp held at Glen Rose, August 29 to September 3.

1944. *James D. Wroten, Jr.,* who has his doctorate from Columbia University, is chairman of the department of religion at Millsaps College in Jackson, Mississippi . . . *Thomas J. Shipp* has been re-elected president of the Dallas Council of Social Agencies. In his pastorate at the Lovers Lane Church, Tom has won widespread recognition for his work among and in behalf of alcoholics.

1945. One of the members of the Methodist Good Will Party which toured Europe and the Holy Land, July 22 to September 8, was *Maggart B. Howell,* pastor of First Church, Temple, Texas . . . *Sidney Wayne Reynolds* has been awarded the honorary Doctor of Divinity degree by McMurry College. Dr. Reynolds is pastor of First Church, Ballinger, Texas, which recently held the formal opening and dedication of a beautiful new building.

1946. *Richard Clarence Bush, Jr.,* and his wife (*Mary Ball,* 1948), and their three children are returning from the Philippines this fall for a one-year furlough. The family will be at home in Dallas while Dick continues work on his doctoral dissertation to be presented to the University of Chicago . . . At the SMU banquet held in connection with the meeting of the Missouri Annual Conference, *Don Cook,* pastor of the Elmwood Church at Chillicothe, was elected president of the conference alumni group... *John Wesley Hardt* of Marshall has been named dean of the Texas Conference School of Missions.

1947. A daughter, Christine, was born to the *Rev. and Mrs. Charles H. Ellzey* on March 17. "Chuck" is now pastor at Follett, Texas . . . Among the delegates to the National Town and Country Convocation was *Bruce Weaver,* pastor at Ranger, Texas . . . *Elwyn Thurston,* pastor at Pryor, Oklahoma, and the Director of Youth Work for the Oklahoma Conference, was in charge of his state's delegation to the National Conference of Methodist Youth at Purdue University . . . *Glendell Jones* is leading the people of Brandon Avenue Church, Dallas, in an extensive building program to add an adequate educational plant to the sanctuary which was completed in 1952.

1948. *Gilbert Ferrell,* pastor of Trinity Church, Waco, Texas, is the president-elect of the Alumni Association of Texas Wesleyan College, Fort Worth . . . *James Lee Riley,* Gilmer, Texas, has been elected president of the Lon Morris College Ex-Students' Association. The new vice-president is *Chad Murray* (1946), pastor at Dickinson, Texas.

1949. *Elwood Birkelbach* has been made an industrial chaplain by a Dallas insurance company. He has been succeeded in his former pastorate at St. Paul's Church, Beaumont, by *Paul Wallace* (1948) . . . A third daughter, Christine, was born April 12 to the *Rev. and Mrs. Bruce Medford* of Sterling City, Texas . . . *Ashley D. Jameson* is serving as Senior Protestant Chaplain at the Andersen Air Force Base on Guam. Major Jameson, a member of the North Texas Conference, was recalled to active duty from

First Church, Whitewright, in 1951 . . . Among those who had a large share in setting up the program of the National Convocation of Methodist Youth, held at Purdue University this summer, was *Wallace Chappell* of the Youth Division of the Board of Education in Nashville.

1950. *Rev. and Mrs. Sam Lane Fore* are the happy parents of a new daughter, Mary Ann, born on May 17 . . . Under the leadership of *Don Youngblood,* Centenary Church, Dallas, has been relocated and an extensive building program begun in Dallas' rapidly growing Pleasant Grove community. This move has involved a transfer from the Dallas Northeast to the Dallas Southwest district . . . *Herbert Nicholas Conley* is rector of the Episcopal mission in Cushing and Pawnee, Oklahoma, and is currently engaged in setting up a book service for the Diocese of Oklahoma . . . During the months of July, August, and September, *Wilfred Bailey,* pastor of the new Casa View Church, Dallas, conducted the regular Saturday morning discussion of the International Sunday School Lesson on Station WFAA . . . *Robert Ernest Breihan* has been made director of the Texas Methodist Student Movement. In this post he succeeds Sterling Wheeler, who is now vice-president of SMU in charge of development.

1951. *Olin Terry,* assistant director of Station WFAA-TV, Dallas, shared in writing and directing the series of evening programs presented at the National Convocation of Methodist Youth at Purdue University, August 22-26 . . . *Terry Atkinson,* pastor of the church in Annona, Texas, was one of two ministers cited by the Town and Country Commission of the North Texas Annual Conference for outstanding service in rural church work during the past year . . . *Rudolph Benesh,* who came to Perkins from Czechoslovakia, was naturalized as an American citizen on March 11, 1955. Mr. Benesh is now serving as the director of the Wesley Foundation at William and Mary College, Williamsburg, Virginia.

1953. *Howard Ramsey* has accepted a teaching position at Lycoming College in Williamsport, Pennsylvania.

1954. *Walter Hofheinz, Dean Lanning, James Tiller,* and *Zane Bruce Hall* (1955) are enrolled in the program of graduate studies sponsored jointly by Columbia University and Union Theological Seminary. According to their report, all "hope" to get the Ph. D. degree eventually.

1955. *W. L. Armstrong* and his family left the States this summer to begin their new duties in Hawaii under the appointment of the Division of National Missions . . . *William Milton Elder,* with his family and new station wagon, has returned to Japan to resume his missionary work there. Bill's first assignment is to organize a new church in a previously unevangelized rural area . . . Within the same month that he received his B. D. degree, *Thomas E. Hubbard* was selected as one of two ministers for special citation by the Town and Country Commission of the North Texas Conference for outstanding service in rural church work. Tom's fine record was made on the Minter Circuit . . . During the summer the wedding bells rang for several recent grads: *Karl William Brecheisen* and *Altus Virginia Hull* (1953); *Stanley L. H. McGuire* and Esther Mildred Hagg; *Charles Hahn* and *Doris Gail Schulze* . . . *Fenton Wicker, Jr.,* has accepted a commission as Lt. (j.g.) in the Chaplains Corps of the regular Navy.

BOOK REVIEWS

FRED D. GEALY, *Editor*

FREEDOM'S HOLY LIGHT

By Merrimon Cuninggim. New York: Harper and Brothers, 1955. 188 *pp.* $2.75.

Those Americans who had supposed that freedom was something that our forefathers had won and had passed on to us as an unchallengeable heritage have had to re-examine their naive assumptions of late. Freedom, it becomes increasingly clear, is something which necessitates repeated—and constant—examination. Dean Cuninggim has furnished us with such a re-appraisal, especially with respect to the religious foundations and implications of freedom in America.

He is concerned with freedom in its broader perspective: freedom of expression (speech, press), freedom of action (assembly, voting), and freedom of thought. But freedom also implies consent (that is, the expression of one's responsibility), dissent (the right to disagree), and concern for the public good. A seventh aspect of freedom, pertaining to religion, is the one which occupies most of his attention.

Three major aspects of religious freedom are considered: the freedom of worship, the supremacy of conscience, and the indepedence of church and state. In his discussion of the first two, Dean Cuninggim shows how in many ways our political freedom is rooted in religious convictions. He is careful to point out over and over again, however, that the record of the Church, even Protestant, has not always been clear at this point, and that some of its contributions were almost accidental. He is equally sure, however, that freedom without the religious dimension is not likely to endure. "The ground of freedom . . . ," he writes, "is in the character of God. . . . Freedom is necessary in order to enable men to adopt the filial rather than the frightened relationship with God . . . "

It is when he comes to the third major area of religious freedom—that which he deliberately calls the "independence" (rather than separation) of church and state—that Dean Cuninggim comes most alive. Perhaps it is this reviewer's special concern here, though it would appear that it is his also. His theory on the meaning of the independence of church and state is a sound one, and one which all of us need sorely to hear as we face the various problems of the relationship of church and state, more especially that of religion and public education.

There is far too much either-or thinking in recent writing on the subject of church and state, he asserts. One sometimes gets the impression that either he must go along with Roman Catholic thinkers who demand state support for public education and an ambassador to the Vatican, which means some kind of establishment of religion; or else he must take the tack of the Paul Blanshards, Conrad Moehlmans, J. M. Dawsons, and Freeman Butts, and advocate not only separation of *church* and state but also *religion* and the state.

As Dean Cuninggim reads the early documents pertaining to religious liberty, he concludes that neither of these extremes was intended by Jefferson, Madison, and other leaders in the fight against the established church. True, they denied the validity of any *organic* union between *organized* religion and the state, but they did not eschew a sympathetic relationship. "The root of the difficulty is in their (modern thinkers') not understanding that the principle (in the First Amendment) has an enabling as well as a disabling aspect."

Therefore, he proposes as the proper interpretation this statement: "No establish-

ment; organic disconnection between church and state; sympathetic association between religion and government; full freedom of religion." This allows for chaplains in the armed forces, as a single example, without calling for public suport of parochial education or other types of "establishment." This position, he feels, was enunciated for the first time in recent Supreme Court decisions on religion and public education, by Justice Douglas' majority opinion in the Zorach case. Justice Douglas insisted in this brief that while the First Amendment prohibits *establishment* of religion, it does not thus require the government to be hostile to *religion.*

A final chapter discusses the threats to freedom: those coming from the "Far Left" (communism) and the "Far Right" (including those who would not accord to others the right to differ). The Far Left, he thinks, is not a live option for the vast majority of Americans; the Far Right is much more tempting to those who would protect freedom. Yet the fallacy in their position is that they would protect freedom by curtailing freedom. Although there are unanswered questions—for example, when does *dissent* become *treason*?—essentially his position seems logical, and important.

Finally, he calls for Christians to recognize that there are not two realms—sacred and secular—with the church concerned only with the former. Rather, the Christian must speak *as Christian* with respect to all issues of life, while recognizing his lack of technical knowledge in many areas. Thus the "sympathetic" relationship between church and state allows for evaluation of the state by Christians as well as a sympathetic relationship on behalf of the state. " . . . the nature of our religious freedom . . . enables us to state our Christian case on its merits, undiluted by either favor or disfavor. Then let us give truth a chance, give conscience a voice, give God a hearing. If we believe in 'freedoms' holy light,' then, 'let freedom ring,' 'let that light shine!' "

Howard Grimes

LIBRARY OF CHRISTIAN CLASSICS *Volume VII,* AUGUSTINE: CONFESSIONS AND ENCHIRIDION. *Translated and edited by Albert C. Outler. Philadelphia: The Westminister Press,* 1955. 423 *pp.* $5.00.

Of the meaning and importance of the *Confessions* in the spiritual history of mankind, nothing more really needs to be said. Words of praise here are superfluous, even an indignity. All that is needed is that generation after generation of men submit themselves to these profound searchings of heart, be immersed in their warmth and intensity, and by them be refreshed and renewed and brought into swift and immediate contact with the God of all being. Herein is redemption, not merely for Augustine, but for anyone who will take up and read and yield.

The *Enchiridion,* not so well known, is a brief manual on Faith, Hope and Love, and represents Augustine as theologian and dialectitian. In a terse and finely written Introduction, Dr. Outler gives the reader what information he needs to know as background for reading both literary productions.

A reader has the right to expect in the translation of any important work three things. First, and of immediate importance, the sense of the original must be accurately and fully reproduced from one language to another. Nothing must be omitted, nothing added. Meanings must not be modernized, nor yet be made to seem more archaic than they are. The primary integrity of translation is to be found here. Secondly, the translator must have sufficient empathy, *Einfuehlung,* with and into his material to enable him to reproduce its overtones, its anguish or ecstasy, its feeling-intensity, the heights and depths of spirit through which it ranges. And finally, although the translator is not obligated to reproduce style in phrase or structure—this would be indeed difficult in the case of Augustine—he must have style, and one that is fully worthy of the significance of the document in question.

In full measure Professor Outler's translation measures up to these requirements. The

musical rhythms in the rich flow of finely chosen words throb and pulse and carry us along with ever-engrossing effect. The text moves like a broad, deep and majestic river moving us out with Augustine into the very being of God Himself.

Some day in the future readers will expect translations of the classics in which the archaisms of "Thee" and "Thou" will give place to the common speech forms, even in address to God. They are becoming a bit stilted and are beginning to sound somewhat over-embroidered, even to the point of tedium, particularly when used as frequently as they are used in the *Confessions.* Yet it is probaly too soon now for such a radical shift. In any case, to use "Thou" for prayer language is the policy of the "Library of Christian Classics," and we shall have to wait before such plain and earthly qualities appear in our translation. Publishers might be surprised at how contemporary the Fathers might seem, and how much more we would read them if they could really talk to us at this point in our language. Very interesting experiments are being made now in the translation of the Greek plays, greatly increasing interest in them. And even if such simple changes could be introduced into the translations of the Fathers, they might speak more directly to us.

Fred D. Gealy

CONQUERING THE SEVEN DEADLY SINS

By Lance Webb. New York, Nashville and Dallas: Abington Press, 1955. 224pp. $3.00.

This is an excellent book by one of our very own—for Lance Webb is one of our most prominent alumni, one of our former instructors here at the School, a well-known and cherished friend to many in the Perkins "family." He has written a book which clearly proclaims the Christian gospel of sin *and* salvation—yet he speaks simply, directly, forcefully to modern men in their own idiom and experience.

Shortly after I came to Dallas, one of my neighbors—a member of University Park—told me about a series of sermons which Dr. Webb was then preaching on "the seven deadly sins." Naturally, I was intrigued and wanted to know more about his reaction to such sermons. "They're good, all right," he said, "but Lance is a little rough on us, for he keeps hammering away at the sins of *decent* people." It was something of a complaint, but also a splendid testimony. Later, I had the opportunity of discussing the sermons with Lance himself—and of seeing the manuscript in the successive stages of completion. It was a very rewarding experience. It will be an equally rewarding experience to read and study the book—for anyone, that is, who is prepared to recognize and repent of his own sins instead of deploring those which nice people like us manage, for the most part, to avoid.

We and our students often hear, from "prominent" Methodist preachers, that laymen are allergic to theology. We are counseled, therefore, to dispense with it or to dilute the theological ingredient in our sermons. Yet here are effective sermons by a prominent Methodist preacher, which are thoroughly and profoundly theological. They are useful proof that good preaching *profits* from a full quota of theological vitamins—and that laymen are better nourished thereby. They are also useful proof that sound doctrinal preaching need not be turgid and fogbound. Finally, this book seems to me a successful demonstration that Christian preaching can utilize the full range of modern psychological wisdom — and not fall victim to its sub-Christian tendencies.

Webb recognizes that the seven, or seventy-seven, "deadly" sins have a common root — which he calls the Great Sin. He defines it as "misplaced self-love," as "self-sufficiency insisting on my own way and daring to believe that I can achieve my self-chosen goals in my own strength." From this root of sin, the many sprouts spring up — and Webb groups these into categories which roughly follow the traditional pattern (but not quite): pride, envy *and* jealousy, anger *and* intolerance, dejection, avarice, lust *and* gluttony, anxiety and worry. These sins, even when recognized, cannot be conquered by moral striving and self-reform. A man

must come to know that God has given us, in Christ, the power of moral victory — and this only as we acknowledge and receive the Holy Spirit in our hearts and lives. "This, then, is the deliverance of Christian faith; the cleansing, freeing, guiding, dynamic result of a new relationship; *a fellowship with God through Christ in the Holy Spirit.*"

Webb then goes on to spell this out in detail, in each vector of sin and forgiveness, — with an extraordinary wealth of truly apt illustrations. They range through modern experience. He is almost prodigal with his illustrations—and they really do *illustrate.*

Everywhere, Webb's concern with sin is, more deepy, a concern with salvation and with the good news that it is God's good gift in Christ. It will be an insensitve reader who will not feel in his own heart the call to repentance and the offer of reconciliation. As I was reading the manuscript with a professionally critical eye, I was often truly moved and helped myself. If it will do this to a case-hardened theologian, you can see why I recommend it to a more responsive audience.

This, then, is a book to buy, to study, and to use. For it shows — by doing — that men and our time *can* preach about *sin* as vividly as our grandpas did — and of *salvation* that is at least as heart-warming and life-changing.

Albert C. Outler

ECUMENICAL FOUNDATIONS

A History of the International Missionary Council and Its Nineteenth Century Background. By William Richey Hogg. New York: Harper and Brothers, 1952 *xi* + 466 *pp.* $5.00.

Among the most comprehensive and skillfully-written books on any phase of the Ecumenical Movement is this published doctoral dissertation of Perkins' new Assistant Professor of Missions, Dr. Richey Hogg. Many dissertations are published, wholly or partially, for one reason or another, but only occasionally in the academic process does one qualify immediately as the definitive treatment of a genuinely important subject. It is the expressed judgment of a number of outstanding world churchmen that *Ecumenical Foundations* is such a work. Said President Van Dusen: "This was one of the essential and crucial chapters in modern Christian history which was crying for treatment . . . Now it has been written, fully, authoritatively and interestingly. It need never be written again." Churchmen of continental Europe agreed. They have had the work translated into German.

What is the scope and significance of this book? As the sub-title indicates, this is a history of the International Missionary Council, an organization which, since its formal inception at Edinburgh in 1910, has worked with an effectiveness all out of proportion to its modest, actually little-known organizational structure. As a historical narrative, this book is a superb example of carefully marshaled facts and clear exposition. This is an interesting account, but its real value to most of us in our supposedly "sub-ecumenical" or "grass-roots" ministries lies in the further fact that this book documents the oft-repeated thesis that the present Ecumenical Movement, culminating grandly in the World Council of Churches, is the outgrowth of the world Christian missionary enterprise, within which both the ridiculous character of the Church's divisions and the sublime unifying potential of the Gospel have stood forth more clearly than anywhere else.

Within the nineteenth century, Dr. Hogg seems to say, recognition of the high purpose of all the churches engaged in missionary endeavor triumphed sufficiently over their mutual disaffections to lead many of the most concerned to seek ways of fellowship and cooperative endeavor. These sometimes faltering overtures were caught up in 1910 in the Edinburgh Conference and the International Missionary Council. In the four succeeding decades it has been the IMC which, through its sponsorship of the great missionary conferences and through innumerable other less spectacular enterprises, has laid the "ecumenical foundations" upon which the major organizational expressions of the Ecumenical Movement are now being built.

By far the majority of Christian ministers and laymen are somewhat awed by both the concepts and the program of ecumenicity They move within the limited sphere of a local parish or a single denomination and are content, for this is familiar territory. But the bigness of mind and heart required of Christians in our day, even in the seemingly small areas of life, demands the linking of our knowledge and concern to world-wide movements. Dr. Hogg has written a book that must leave in the mind of each reader the thought that, in the enlargement of his knowledge of world Christian currents, he is somehow freed from his provincialism and is enabled to see the place of his own local endeavors in an ecumenical perspective. After all, the Ecumenical Movement has foundations that comprehend, but go even deeper than, the "grass roots."

H. Neill McFarland

THE INTERPRETER'S BIBLE
Vol. XI. George A. Buttrick, Editor. New York: Abingdon Press, 1955. 763 *pp.* $8.50.

Another volume of our most valued modern commentary on the whole Bible is off the press. It maintains the same high standard of scholarship as its predecessors, and with it the concern to be understood by preachers and intelligent lay workers in the churches.

To list the scholars and ministers who have contributed to this volume is to tell all informed persons that they have here a library book (or collection of books between two covers) far surpassing in value the price paid for a single volume in the series. If the other volumes were worth the price, then this one is above question at the point of cost. Nine of the twenty-seven books of the New Testament are here presented, with exposition and exegesis and special introductions. Among the twelve names listed as authors of the material, Perkins is honored to have one of its own professors, Fred D. Gealy, associated with a group like E. F. Scott, John Knox, Francis W. Beare, George A. Buttrick, and others.

How can a single reviewer do justice to such a rich and varied collection of superb writings? I do not remember having been so surfeited with rich intellectual and spiritual food. I shall treasure Volume XI among the great books I know and use.

With the authorship of several of these New Testament books there is little question and this volume has no change to make. *Hebrews* comes out, and the Pastorals become second century works done by a Paulinist. Whether or not Paul has some "fragments" incorporated in these three little books is left open, with the suggestion that they are small and on the whole unimportant as to authorship. Of *Hebrews* Professor Purdy writes this delicious bit, "Like Melchizedek, the author of *Hebrews* is 'without father or mother or genealogy' (7:3) so far as his personal identity goes."

While the reviewer looks with cordial appreciation upon the book as a whole, he would like to pay special tribute to the writer of the Introduction and Exegesis of the three Pastorals. Dr. Fred D. Gealy has come to his present eminence among us through many years of scholarly work and of notable service to the Christian Church. The Pastorals live again under the masterly brush of this spiritual artist. They take their place in the life of the early Church as representing the leadership of a major authority in Christendom, concerned with faithful and efficient work to be done by the lesser and local leaders.

These books become especially interesting and valuable to the ministers of the churches when it is remembered that "the Pastorals are the only letters in the New Testament devoted to the person and work of pastors." Dr. Gealy regards it as probable that in these books "bishop" and "elder" are synonyms, used to refer to the same officials. The Pastorals are devoted to making Christian workers of the finest sort, with an emphasis upon right teaching. Dr. Gealy writes as expressing the view of their author, "the essential function of the bishop and, by extension, of the lesser ministry in the Pastorals is supervision and control of the transmission of Chritian doctrine." In the midst of strange teachings, "The good minister will hold strictly to the received faith, avoiding

the godless chatter (see I Tim. 4:7;. 6:20), the worldly nonsense of the heretical teachers."

The careful work of Dr. Morgan P. Noyes adds a worthy exposition to the scholarly study made by Professor Gealy. These take their place in a noble company of teachers who have put us under lasting debt for a great commentary.

J. T. Carlyon

THE SELF AND THE DRAMAS OF HISTORY

By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1955. 242 *pp.* $3.75.

Any Protestant who reads attends with respect to the publication of a new book by Reinhold Niebuhr. A reviewer with a professional interest in the conversation between psychotherapy and Christian theology greets with special eagerness a book by Niebuhr which picks up again the problem of man's selfhood, introduced so brilliantly in his NATURE AND DESTINY OF MAN. But disappointment and vexation are sharply mixed with admiration in this reviewer's response to the book. Niebuhr's customary brilliance of insight and penetration is flawed here by a curiously arrogant dismissal of the whole range of psychotherapeutic thought, much of it a far richer resource for support of his own thesis than he is able to see.

The thesis concerns man as mystery and problem to himself and argues that the problem can be responsibly discussed only in "dramatic" or "dialogic" categories, for only these can be sensitive to the uniqueness and freedom of the self in its encounter with itself, others, and God. Here, for instance, is the superiority of the Biblical anthropology to the Greek, for the "dialogue" between man and God is a function of the discontinuity between them, a matter of "face-to-face" encounter, rather than "side-by-side" continuity. The Greek passion for order and form perceived the universal *nous* or mind as the ordering principle of the world and correspondingly identified man's reason as his link to the divine. This identification of reason with the true self has worked the kind of rationalist mischief in the theological, philosophical and political thought of the West which Niebuhr is at his best in uncovering and skewering, in the name of Biblical realism about the real nature of man's sin, particularly the sinful use of reason.

The self is always in dialogue with itself, but a persistent misunderstanding of this dialogue views it as a struggle between aspects of the self: for example, between mind and body for the Greek, between id and superego for the Freudian. The true self is a coherence, even of its warring elements, and the real dialogue is between the whole self as subject and the whole self as object to itself. Encounters between persons must be understood as dialogue, and dramatic categories offer the only meaningful understanding of history and man's encounter with the ultimate. In all these analyses we find Niebuhr at his best and keenest.

But mixed in all this is also Niebuhr at his worst and blindest. Something (I wish I knew) has propelled him into full and scornful retreat from his real sensitivity to the insights of existentialism and psychotherapy to be found in the Gifford lectures. Kierkegaard, to whom the earlier work owed so much power, is quite gone from this book, except for one off-hand quotation, and existentialism has been lumped with romanticism as gross perversion of the truth. Psychotherapy has become number one target, with a whole chapter devoted to some round-house shooting at it.

What makes this hostility so distressing is that it blinds Niebuhr to the real support for his thesis to be found in this whole area. He cannot distinguish his own friends. His dismissal, for instance, of psychoanalysis on the ground that it is rooted in a scientific world-view in which only objects, not subjects, can be studied, ignores the real revolution that psychoanalysis has wrought in scientific thought, against heavy opposition, precisely at the point of its insistence that another self can never be known as "object" but can only be encountered as "subject" in a dialogue in which the uniqueness and freedom of the other is genuinely acknowledged. This is in a real sense

a reaffirmation of the Biblical point that "knowledge" of another is inescapaby a function of love.

Not only has psychotherapy begun to reach for explicitly "dialogic" categories to convey its meaning, but certain recent developments in psychology also point to radically new starting points in personality theory. What has come to be called "phenomenological self-theory" simply undercuts traditional "objective" descriptions of personality and begins from "inside" with the self's experience of itself and its world as the data for construction of theory. Here is the psychologist trying to do justice to many of the very aspects of human experience which Niebuhr rightly considers basic, but which he has arbitrarily concluded are, by definition, beyond the purview of any psychologist.

Again, in Niebuhr's criticism of Freud's obscuring the real inner dialogue of the self with itself (although illuminating certain aspects of it, to be sure) by perpetuating the old misconception about one part of the self in dialogue with another part (e.g., id with superego), he seems curiously and conveniently unaware that a contemporary analysist like Erick Fromm makes exactly the same criticism of Freud. If Fromm's discussion of the "true conscience" (distinguished from the superego) as "man's recall to himself" is not blood brother to what Niebuhr is trying to say about conscience, then I seriously misunderstand both of them and had better take up another line of work.

In sum: an important theme pursued by a brilliant thinker, but one grown cranky and unable to distinguish friend from foe.

Robert E. Elliott

THE EARLY CHURCH AND THE COMING GREAT CHURCH

By John Knox. New York, Nashville and Dallas: The Abingdon Press, 1955. 160 *pp.* $2.50

With his usual clarity, freshness of insight, and care in the presentation of argument, Professor Knox presents seven lectures which have to do with the problems of unity and diversity in the New Testament churches and with the significance of his findings for the "coming great Church." The concern is both historical and contemporary. The first century is investigated both for what it meant to itself and what it may mean for us; the problems of the twentieth century church both illumine and are illuminated by the first century. Here in excellent fashion is set up fruitful interaction between the past and the present, between the Scriptures and contemporary life, between the ancient churches and the contemporary churches. Here we have historical scholarship at its most interesting and best, but directed towards the reshaping of the future.

Professor Knox will show, first, that the phrase "the reunion of Christendom" is, strictly speaking, erroneous. There was no primitive unity which became lost. Diversity and division were everywhere present in the first days, both in questions of faith and order. The importance of this is that it should prevent us from supposing that the goal of the ecumenical movement is simply the restoration of the forms and usages of the early church. On the other hand, diversity and division in the early church cannot be taken as normative. The "Catholic movement" within the New Testament period, in this context, now looms the more significant; it appears as the first large-scale effort to unite a divided Christendom. That is, the ecumenical goal which the Twentieth Century church projects is already set in the Apostolic Age, and was prompted by the diversities present as problems. The Apostolic Age is then, in its intrinisic character like every subsequent age. This fact frees us from slavery to the variety of forms as such and drives us back to the ultimately normative reality itself, the event of Jesus Christ. And since this event was in its essence "the coming of the Spirit . . . this same Spirit was and is still the creative, constitutional, and animating principle of the church. The Church is thus more than the consequence of the event; in its life the event continually recurs."

The details of the argument are presented richly and comprehensively. All churchmen should read these important pages.

Fred D. Gealy

A HISTORICAL APPROACH TO EVANGELICAL WORSHIP

By Ilion T. Jones. New York, Nashville and Dallas: Abingdon Press, 1954. 319 *pp.* $4.50.

One of the questions occupying the thinking of Protestants and Catholics (Romans and others) is that of the nature and form of worship. Whereas in evangelical Protestantism the trend is toward a greater use of liturgical form, that in Roman Catholicism is toward greater participation by the laity and thus away from the "cold" formalism which Protestants generally find characteristic of Roman worship. Ilion Jones is concerned with the tendency within Protestantism to return to the forms of earlier years. It is a movement which he fears and in general opposes.

This is not to say that he resists form, beauty, and order in public worship. His chapters on "material for worship" and "the order of service" assume considerably more form and order than are found in many Protestant services. They are helpful in their analysis of these aspects of the subject. He does feel, however, that the increasing dependence on early forms of worship is a denial of the traditional nature of both New Testament and evangelical worship. In his concern that worship be relevant, he tends to forget that it ought also to be true to the entire tradition of the Christian Church.

Probably it is well to have a spokesman for this point of view who considers worship historically. Certainly he has dealt with what is one of the major issues of Protestant worship: How much should we be dependent upon the traditions which developed in the first few centuries of the Christian movement both in regard to the form and content of worship? This is not an easy question to answer, nor has Mr. Jones given us too much help in doing so. While clear in his fear of the return to the past, he does not offer too much guidance in how these forms are to be used or how they are to be adapted for present-day use.

Further, there are several issues on which this reviewer must disagree. For example, he seems still to be wedded to the idea that worship is primarily "subjective": that is, that the primary purpose of worship is to cause the individual worshipper to *feel* in a certain way. "The main function of Protestant worship is to teach the worshippers how to find God, each for himself, within his own soul." Is not this a misinterpretation of worship, especially *corporate* worship, *whose* purpose is that we offer ourselves in adoration, confession, and commitment to the object of worth, God? (Worship actually means "worthship.")

Nor in his fear of symbolism does he indicate an understanding of its meaning. Apparently symbols are nothing more than exterior signs that may or may not indicate any deeper reality that lies behind the outward sign. But symbols are much more than this. In a sense all of life is symbolic, since we constanty use words, expressions, acts, representational figures, physical realities, and the like to express something which is too real to be put into logical form and order.

One other term which is misused is "liturgy." Apparently liturgy means to him primarily, if not solely, fixed prayer, orders of service, and the like, whereas the actual meaning has to do with a joint offering of a corporate body of itself to God. It is something done before God. Hence liturgy properly conceived does not lead to spectatoritis, as Mr. Jones seems to fear, but rather to greater participation by a congregation. (One's conception of the Church is obviously involved here.)

This reviewer is not advocating that all Methodist churches suddenly begin using the John Wesley service of morning prayer, though he believes that it does offer a pattern of worship which Methodists have too long ignored. He is asking that those who like Mr. Jones fear such forms, on the one hand, and those, on the other, who believe there is nothing good in worship except the Anglican service of morning prayer (from which Mr. Wesley adapted his service), calmly face up to the issues involved. Without being bound by the past, we must not ignore it. Without minimizing the proclamation of the Word through preaching, we must not ignore its proclamation through

Scripture and Sacrament and forms from the past. Without ignoring the individual worshipper and his feelings we must not forget that the fundamental (though not the only) purpose of public worship by its very nature is that we offer ourseves *as a corporate body* to the God who is the author of our life and our salvation.

Howard Grimes

RELIGIOUS SYMBOLISM

Edited by F. Ernest Johnson. Published by The Institute for Religious and Social Studies. New York: Harper & Brothers, 1955. *ix* + 263 *pp.* $2.50.

A symposium of fourteen chapters written by as many contributors, RELIGIOUS SYMBOLISM is an unusually timely and important volume and is heartily recommended to all persons who are concerned with the problem of communication of values. The problem of the meaning and use of symbols, whether of worship in liturgy, poetry, drama, literature; or visible objects as in painting, sculpture, architecture; or of movement as in the dance — is treated from a diversity of points of view and in all the significant phases of concern. Jewish, Catholic and Protestant viewpoints are learnedly presented. Paul Tillich writes importantly on "Theology and Symbolism." Ministers who are building churches will be especially interested in the chapter, "Symbolism in Contemporary Church Architecture" by Arland A. Dirlam, an architect. Readers of poetry and fiction will find a very illuminating article by Nathan A. Scott of Howard University on the subjet of "Religious Symbolism in Contemporary Literature." There is not a dull chapter in the book. It is a notable introduction to the forms which the struggle for depth-expression is taking in our time. Curiously enough symbolism in music is not treated. This is a perplexing omission.

The bibliographies at the end of the chapters are brief but constitute a standard booklist and are selected with discrimination.

Fred D. Gealy

WITHIN THE CHANCEL

By Thomas A. Stafford. New York, Nashville and Dallas: The Abingdon Press, 1955. 92 *pp.* $2.

Dr. Stafford here presents a primer explaining the tradition and some variety of contemporary practice with reference to the furnishings and symbols used in the Chancel or Sanctuary proper of the church. There are chapters on such subjets as the origin and description of the Chancel, the location of the organ and choir, and Communion table, or Altar, and its design and furnishings, crosses, and candlesticks; monograms and symbols; the use of flags, flowers and vestments; liturgical colors. The point of view is broad. The reproductions of a variety of chancels found in churches of various denominations throughout the United States, and drawings identifying various symbols will be helpful to persons designing churches and making use of the church tradition at this point. If there is any criticism of this book it is that it is too brief and does not go into any extensive history of this important but difficult area of our church life.

Fred D. Gealy

OTHER WORLDLINESS AND THE NEW TESTAMENT

By Amos N. Wilder. New York: Harper & Brothers, 1954. 124 *pp.* $1.75.

This brief and attractively written work consists of four lectures entitled "Modern Faith and the Charge of Otherworldliness," "New Testament Theology Today: A Critique," "The Jesus of History and Modern Docetism," and "The Resurrection Faith and a Relevant Salvation." The first and the last two were given under the Jackson Lectureship at Ministers Week in 1954 and will be remembered with interest by our clientele. All of them have to do with what Mr. Wilder believes is "the characteristic heresy of modern Chrisianity, whether liberal or orthodox or neo-orthodox," namely "the false spirituality of its message and life." Professor Wilder's knowledge of secular as well as religious literature, his penetrating insight and his comprehensive understanding of the

life of our time, make him a rich interpreter of Christianity to us.

Fred D. Gealy

THE FRONTIER CAMP MEETING: RELIGION'S HARVEST TIME

By Charles A. Johnson. Dallas: Southern Methodist University Press, 1955. 325 *pp.* $5.00

The importance of the religious camp meeting in shaping the pattern of development of the nation has been remarked in numerous histories. Not until now, however, has there been a definitive study of the particular institution of the camp meeting. The overall excellence of THE FRONTIER CAMP MEETING probably renders any future work in this area unnecessary.

Although this volume is not sectarian in scope, the major portion of the work deals with the history of the Methodist Church. From the time of the first camp meeting in 1800 the blame or praise for the institution has been awarded to Methodism. Although the Methodists were most prominent in the open-air revivals, other churches on the frontier also participated in the services. The Barton Stone branch of the Christian Church and the Cumberland Presbyterian Church had their beginnings in the Cane Ridge Camp meeting in 1800. According to the author these meetings were most helpful to the Methodists because of the doctrinal preaching and the organized structure of the Methodist camps. "The doctrines advanced during the Great Revival consisted of the preaching of universal redemption, free and full salvation, justification by faith, regeneration by the Holy Ghost, and the joy of a living religion." If such doctrines sound familiar to Methodists, even more familiar are the words: "The keynote of the Methodist way was planning. Nothing was left to chance, from the scheduling of the meetings and their advertisement to the sharing of duties among the camp leaders and management of the camp service."

Under the leadership of the Methodists the camp meetings quickly subordinated emotional excesses and subdued riotous behavior by rowdy camp followers. The changed character of the outdoor revival enabled the institution to continue until the end of the frontier era, although in gradually diminishing effectiveness. The volume abounds in material illustrative of the power of the camp meeting in the life of the early Methodist people.

This book will make a prized addition to any library. The style of the author is gripping. The binding, printing, margins, and illustrations are outstanding. The end-papers are a joy to behold. The S.M.U. Press has produced an outstanding book in this work.

Readers of the JOURNAL will be interested to know that the author (not to be confused with Charles H. Johnson of the Perkins faculty) was a former student of Dr. W. W. Sweet, who was particularly interested in the publication of the work.

Douglas Jackson

RELIGION ON THE CAMPUS

By George Hedley. New York and Dallas: The Macmillan Company, 1955. 194 *pp.* $2.75.

RELIGION ON THE CAMPUS is a book of twenty-two sermons which were preached to the students at Mills College by the chaplain, George Hedley. It is an interesting collection of sermons for several reasons. The sermons are marked by intellectual clarity, theological vigor, literary competence, and lively Biblical scholarship. The fact that the sermons never "talk down" indicates the respect that the chaplain has for the students as persons of intelligence and moral seriousness.

The sermons include one especially to freshmen, one especially to seniors, six concerning religion in its vital relationships, nine on student problems, and five on theological questions. Occasional issue might be taken on matters of precise accuracy and adequacy of treatments, but no issue can be taken with the quality of the sermons in their clarity and pertinence. They are sermons "within the Church," and it is evident that the Holy Communion is the heart of the Christian fellowship at Mills.

These chapel sermons will be of interest to college chaplains, preachers in college

churches, college teachers of religion, and teachers who are interested in religion. Also, they will be of interest to preachers, parents, and students who might like to see a first-rate example of top quality preaching-teaching that can go on in a college chapel. The broad competence of George Hedley and the relationship with the Mills students and faculty which is incidentally made evident, may well be the envy of college chaplains who are restrited to catch-as-catch-can individual trouble-shooting, chairing conferences of the leaders of campus religious organizations, and planning the programs for occasional convocations. These sermons could not have been preached if Mills College were not George Hedley's parish, and if he did not take in full seriousness his position as pastor-preacher.

Joseph D. Quillian, Jr.

THE GOD OF OUR FAITH

By Harris Franklin Rall. New York, Nashville and Dallas: The Abingdon Press, 1955. 158 *pp.* $2.75.

It is impossible not to talk to this book as it brings the readers to a running review of his own systematic theology and personal faith. Everyone who reads THE GOD OF OUR FAITH will find himself speaking up in appreciative agreement, registering opposition at points, and raising questions at others. Most people will do all three.

In the first half of the book, Dr. Rall deals with the meaning and methods of theology, the factors in theological thinking, and traditional theological formulations. In the second half, he gives a brief presentation of his own systematic theology.

One of the key emphases of THE GOD OF OUR FAITH is that a clear distinction must be maintained between the living faith and the forms of thought and tradition through which the faith is mediated. The theological method which Dr. Rall advocates and uses is the empirical method in opposition to authoritarian and speculative methods. He means by empirical method that which is experimentially oriented and which focuses on the living faith rather than the forms in which it appears. He makes clear that the empirical method as he conceives it does not rule out revelation. At times the reader feels that Dr. Rall drifts into the speculative method. His discussion of the problem of evil under the motif of "What is man's highest good and how may it be reached?" is a case in point. However, these lapses are few, and the authoritarian method is consistently avoided.

Those who are familiar with Dr. Rall's writings probably will note with interest the fairly full treatments of Christology and the dotrine of the Church. Also of interest are the summaries of the basic positions of Schleiermacher, Ritschl, F. R. Tennant, Knudson and Rudolph Otto, and of Karl Barth on the doctrine of the Trinity, enticing one to reread the original writers.

One of the most refreshing aspects of this book is Dr. Rall's combining the historical approach with an unreserved witness to his own faith and its present theological form. The language is simple and the presentation is clear so the book should be of value to a wide range of readers.

Joseph D. Quillian, Jr.

PROPHETIC REALISM AND THE GOSPEL

A PREFACE TO BIBLICAL THEOLOGY

By John Wick Bowman. Philadelphia:The Wsetminister Press, 1955. 288 *pp.* $4.75.

Professor Bowman of San Francisco Theological Seminary is becoming well known among us as an original and productive thinker and writer in the field of Biblical Theology. In this book his concern is to validate a point of view in Biblical interpretation which he designates as "Prophetic Realism," the dialogue of revelation, and which he will champion as against the points of view of "Humanistic Optimism," the monologue of reason, and "Apocalyptic Pessimism," conversation with God at long range. His chosen phrase, he indicates, is a rough equivalent for what in German is designated *Heilsgeschichte.* It is evangelicalism speaking the terminology of the present day and in the context of modern thought.

Of special interest are the descriptions of the three types of dialectic which are

currently striving for control. "Humanistic Optimism" is intended to designate the point of view of all those who "believe the human reason to be an adequate instrument for securing all the knowledge man requires." This will include all philosophies and sciences, which subscribe to the maxim that "man is the measure of all things." It will include the philosophical dialectic of Fichte and Hegel and their followers; the scientific relativisms of Ritschl, Harnack, Hermann, Troeltsch, and their modern disciples; and all those who will find the answers in historical, psychological, and social studies.

If the dialectic of humanism is without need of God, "Apocalyptic Pessimism" becomes a long-distance conversation between God and man. This may be summed up in the oft quoted saying of Kierkegaard: "God is in heaven, and you upon earth." The representatives of this point of view, which is a reaction against the first form of dialetic, are Kierkegaard, Barth, American neo-orthodoxy, J. Weiss, and Albert Schweitzer in their consistent eschatology. Bowman insists that in this separation of history from eternity there is both Docetism and Gnosticism. There can be thesis and antithesis in history but no synthesis. The Jesus-of-history cannot reveal God; he can only veil him. The position makes little of history and in the end transforms Christianity from a historical faith to an ideology — "a philosophical system instead of a historically grounded revelation." In history man can neither know nor accomplish the divine will. Further, Bowman will insist, this point of view bypasses the work of the Spirit in calling forth and sanctifying the church on earth. Its logic is sectarian and schismatic.

The major thesis of the volume is to show that the third point of view, "Prophetic Realism" (identical with *Heilsgeschichte,* related to Kraemer's "Biblical Realism," but avoiding the suggestion of bibliolatry implicit in the latter phrase) is the dialetic which is everywhere present in Scripture and may be urged as the most significantly Christian form of dialectic. It is set forth as being "a dialogue of such an intimate nature that man within history really comes to know God and to purpose to do his will." In the Scriptures *God speaks to man for his well-being,* men *hear God speaking to them,* and the synthesis or the final resolution of the God-man dialogue can and does transpire on the plane of history.

This brief summary of the characterization of the three forms of dialectic named does not do justice to the qualifications setting them forth. Yet Bowman's antagonism to the first two does not permit him to treat them positively or in such a way as to show either their historical significance or their present worth *for some purposes.* In some circles therefore the book will not be accepted as an adequate answer to the problem as raised.

The remainder and the major portion of the work is devoted to presenting what is modestly described as "something like a sketchy demonstration of the thought that the Old and New Testament Scriptures represent a continuum organized throughout on the framework provided by the prophetic type of dialogue." This section is freshly, vigorously, and comprehensively done, revealing a very widespread knowledge of literature in the field, yet independently treated. It is stimulating, thoughtful, and profitable reading.

Fred D. Gealy

A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY

By William Hordern. New York: The Macmillan Company, 1955. 222 *pp.* $3.50.

Here is one of a growing list of good books for the Protestant layman. Any serious student of the religious thought of our time will be greatly benefitted and delighted with this resume of our theological movement, particularly in the Twentieth Century. Just enough of earlier thinking is presented to give a fair background for the contemporary picture. The chapter on "The Growth of Orthodoxy" establishes the author as a careful and trustworthy guide in the interpretation of present-day thinking. To know the New Testament and early church history is surely a splendid preparation for knowing later Christian thinking.

Dr. Hordern has lived intimately with

many of the moving figures in our American theological scene. He writes of Niebuhr and of Tillich and others as a friend who loves them and begs to differ in some particulars. He is on good terms with them all, but in slavery to none of them. He calls his own position "Orthodoxy as a growing tradition." Liberals and neo-Oorthodox, fundamentalists and modernists will find little to condemn in this fine and discriminating study. Perhaps his Canadian early years made him a free man, so far as his relation to thinkers in the United States are concerned. There is surely a saving objective in the whole treatment. I take no hesitancy in giving the treatise wholehearted commendation.

J. T. Carlyon

MEN WHO SHAPE BELIEF

MAJOR VOICES IN AMERICAN THEOLOGY VOLUME II

By David Wesley Soper. Philadelphia: The Westminster Press, 1955. 224 *pp.* $3.50.

Dr. Soper has again put us greatly in his debt. We who read Volume I and profited thereby will eagerly turn the pages of this second volume. Eleven contemporary leaders in Christian thought are treated. Few laymen or ministers in the active pastorate will be able to master the works of these men. They have written much and they have written deeply. It is therefore a labor of love, as we who rejoice in knowing these men look at it.

Dr. Soper has approached the task in the right mood. I like his statement in the Introduction, as he tells of his preparation to write: "I have examined with care and love the primary sources." Each of these fine Christian thinkers deserves just such an attitude on the part of their interpreter. For they are sincere and thoughtful men who have sought to know their God and his universe.

To name the eleven men whose theology or philosophy is presented is to whet many an appetite for the book: James Luther Adams, Douglas V. Steere, James A. Mackay, Walter M. Horton, John C. Bennett, Wilhelm Pauck, Harris Franklin Rall, W. Norman Pittenger, Louis Berkof, Henry N. Wieman, Edgar S. Brightman.

How poor will be any preacher's library, if it does not have this interpretation of current American theology, now that it is available! One cannot believe all that he reads in the volume, any more than does the author himself. But it is important to understand both the men we agree with and the men from whom we differ.

J. T. Carlyon

ULTIMATE QUESTIONS

By Nathaniel Micklem. New York, Nashville and Dallas: The Abingdon Press, 1955. 136 *pp.* $2.00.

All who have read the scholarly writings of Principal Micklem will want to continue their enjoyment of him with the reading of this charming little book. It is a fine example of the chastened liberalism which is offering us genuine help in the field of theology in our time.

There are only five chapters in the book; it does not pretend to be a systematic exposition of the Christian faith. But it does deal with certain central matters, which have their bearing on the whole of our doctrine. He deals forthrightly with difficult questions, seeking to find the spiritual values, whether he can get full historical support or not.

Treatment of the resurrection of Jesus illustrates his method. He states that "the resurrection stories in the Gospels are in the technical sense to be ranked as 'legends,' that is to say, they are *legenda,* stories to be read for edification in the worship of the Christians. "They have to do with true visions, as true as was Paul's on the Damascus Road. They are not concerned with what happened to Jesus' physical body, really; they may be termed "transhistorical" rather than historical in the ordinary sense of the word.

Perhaps the most surprising paragraph for American readers will be that having to do with Communism. He cannot be too critical of Russian imperialism, but "the so-called 'communism' which makes an immense appeal to millions in Asia, Africa, and indeed to many not ignoble but disillus-

ioned minds elsewhere, is a passionate idealism . . . There is no essential connection between these hopes and these ideals on the one side and Russian imperialism on the other: indeed, they are in practice incompatibles." You will want to read the book.

J. T. Carlyon

MEDITATION AND PIETY IN THE FAR EAST

By Karl Ludvig Reichelt. New York: Harper and Brothers, 1954. 171 *pp.* $3.00.

This interesting book is the posthumously published work of the distinguished Norwegian Lutheran missionary, Dr. K. L. Reichelt, who served for almost fifty years in China. As the founder and leader of the Christian Mission to the Buddhists, he undertook to familiarize himself, through careful scholarship and varied acquaintances, with the profundities of the Oriential religions, with the result that he emerged as an able, though somewhat conservative interpreter of the East to the West. Much of the content of this present book was set down during World War II when the Japanese occupation of South China forced the author to abandon most of his usual activities.

The book begins promisingly with a very brief essay on the role of meditation in the East and its climax in an awakened "cosmic consciousness." This "breaking through," however, is prematurely and unflatteringly contrasted to the Christian experience of conversion and is followed by a rather pedantic and slightly turgid exposition of the author's conception of general and specific revelation. However, when these theological presuppositions have been got through, the author's further analysis of Eastern meditation and piety is exciting.

Fundamental to the study is the author's dual thesis that the desire for meditation, "a devout reflection about the inmost and highest powers in the universe," is the central and unifying idea in the religions of the Far East, and, that non-Christian piety in East Asia differs from that in Christianity in the former's lack of a consciousness of sin and need for reconciliation with God.

Actually it is the role of meditation that has received the chief attention, particularly in its relation to the religions of China. Through Ch'an (Zen) Buddhism, through Taoism, both in its originally sublime and later perverted forms, through Confucianism and its major schools, the author has traced the usages and importance of meditation (including yoga) in its variant forms and techniques. While the analysis lacks much of the polish of the best formal scholarship (due probably to the circumstances of its writing), it contains numerous instances of intriguing and novel insights.

The Christian reader must wonder, as he surveys these phenomena, what his own religious life would be if it were undergirded — if his prayers were prefaced — by extended periods of meditation such as the East knows and cherishes.

H. Neill McFarland

STUDIES IN ZEN

By Daisetz Teitaro Suzuki. New York: Philosophical Library, 1955. 212 *pp.* $4.75.

Such knowledge of Zen Buddhism as most English-speaking students possess is likely to have been acquired through the interpretations of Daisetz Teitaro Suzuki, a venerable Japanese Buddhist professor and a scholar of worldwide reputation. Since early in this century, Professor Suzuki has been engaged more consistently and effectively than any other person, Asian or Westerner, in tracing the history and practices and in describing the ultimately indescribable inner life of Zen for the benefit of a Western audience. This present volume is a worthy addition to the already impressive series of his previously collected essays which have been acclaimed by the limited clientele which such an exotic and esoteric subject attracts.

The essence of Zen is meditative introspection that leads to enlightenment concerning the nature of the self and its relation to ultimate reality. Since the culminating experience is intuitional, little can be said explicitly about its content. Its nature can only be intimated through cryptic statements, riddles, and verses, or perhaps, in paintings and flower arrangements. As a distinctive movement within Buddhism the

meditation school began in India, whence it is traditionally supposed to have been carried to China by the patriarch Bodhidharma in the sixth century A. D. As Ch'an Buddhism this movement has had a significant development in China; and in Japan, where it is known as Zen, its influence has been even more remarkable.

In STUDIES IN ZEN, which includes essays produced over a period of almost fifty years, there is included a brief sketch of the traditional development of Zen together with sorties into Zen philosophy, descriptive analyses of Zen techniques, and even a sample of Oriental polemics, involving Dr. Suzuki and the Chinese scholar, Dr. Hu Shih. This is all fascinating and valuable material;. though, let it be said in passing, that in terms of dollars and cents the publisher's evaluation of it may be excessively generous.

It has been the reviewer's privilege on several occasions to see and hear Professor Suzuki. There is nothing that he has said or written that conveys the message of Zen quite so clearly as his own appearance and manner. He is an aged man whose eyebrows have grown so long and bushy that they seem to screen out the distractions of the world and thus insure that his meditation will be undisturbed. Even in public discourse his hands fall naturally before him, one into the other, palms upward, as in the posture usually assumed for meditation. There is in the whole demeanor of the man an air of quiet dignity and of inner strength and wholeness. Something of this same impression he has been able to impart through this book, whose concepts are at once both mystifying and inspiring. The East does speak to the spiritual bankruptcy of the West, seldom with clarity, but usually with some accompanying evidence that there is meaning here for the one who has the ear to hear — or perhaps the heart to feel.

H. Neill McFarland

HOW TO START COUNSELING

By William E. Hulme. New York, Nashville and Dallas: Abingdon Press, 1955. 151 *pp.* $2.50.

This book does not tell how to *do* counseling. It is aimed at the pastor who knows (or assumes he knows) something about counseling itself but wants help in deploying his abilities most effectively. How does the minister encourage his people to seek his help? How does he develop a workable counseling program in his church? How does he relate his counseling understanding to preaching, administration, pastoral calling? The author passes over some of the really basic questions about the meaning of the pastor's work, but at the levels he deals with he has a wide range of thoughtful suggestions, drawn from his own experience as pastor and as chaplain to college students.

Robert E. Elliott

HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS

By John Charles Wynn. Philadelphia: The Westminster Press, 1950. 144 *pp.* $2.50.

Though this volume cannot be called profound or scholarly in the treatment of the subjects, it will be welcomed by lay persons desiring guidance in the area, for it is written in thoroughly understandable fashion. Mr. Wynn is in every sense non-technical in his discussion of specific problems of day-by-day family relations as well as some special concerns of parents. He is well acquainted with the scene of relationships being studied, for "a parent of three young children simply does not write of family relations in an ivory tower; he is spared any such seclusion." He speaks as a Presbyterian minister and parent, employing and interpreting psychological and sociological disciplines from within the Christian theological circle.

He sees the family, even as he sees the individual, justified by faith alone; thus he never makes the error of advancing specific techniques and formulas by which Christian family living can be assured. Whether it be in the realism of coping with family conflicts or settling the many difficulties of the family budget, whether it be the question of discipline or that centering in the patience of parents toward their task, whether it be questions of sex education, divorce, marrying outside one's faith, or helping a handicapped child face his world with courage, Mr. Wynn adheres to his belief in the grace of God

alone as sufficient to overpower our blundering ways and give the means by which families can be brought into Christian relationship.

This volume is packed with specific suggestions within the reach of parents, to give hope and guidance in their exciting task of living creatively with each other and with their children. Without seeming to set forth easy answers to the complex and difficult issues of human relationships, and without preaching, it is the witness of a Christian parent, sharing from his own rich experience and training.

Charles H. Johnson

CHRISTIANITY AND ANTI-SEMITISM

By Nicholas Berdyaev. With a commentary and notes by Alan A. Spears. New York: Philosophical Library, 1954. 58 *pp.* $2.75.

This essay by Nicolas Berdyaev covers only thirty pages (the remainder being notes and comments by Alan A. Spears); yet its significance cannot be measured by its length. It was written in 1940, at the height of the Nazi persecution of the Jews, though only recently published in the United States.

The outstanding point of the essay is that Berdyaev's argument on the evil of anti-Semitism is based primarily neither on anthropological nor humanitarian grounds, but rather on Christian ones. A Christian can not be an anti-Semite because of the nature of the Christian Gospel, runs his thesis. Two sentences illustrate this: "Perhaps the saddest thing to admit is that those who rejected the Cross have to carry it, while those who welcomed it are so often engaged in crucifying others." . . . "Racial anti-Semitism is plainly ruled out for the Christian, since it is inevitably barred by the universalism of his faith."

Howard Grimes

HOW OUR BIBLE CAME TO BE

By H. G. G. Herklots. New York: Oxford University Press, 1954. 174 *pp.* $3.50.

The Oxford Press has done as fine a piece of printing and binding as Canon Herklots has done of writing. The eleven brief chapters discussing texts and versions are as interesting a presentation of the always fascinating story of the making of the Bible as anyone could want. The nine full page illustrations ranging from the earliest papyri to a reproduction of a page of the Isaiah scroll from the Dead Sea Cave and of the jars in which these now famous scrolls were found add greatly to the interest of the book. The work may be regarded as our most up-to-date brief account of the subject.

Fred D. Gealy

ANCIENT CHRISTIAN WRITERS

Vol. 19. *Origen: Prayer. Exhortation to Martydom. Translated by John J. O'Meara. Westminster: The Newsman Press,* 1954. *vii* + 253 *pp.* $3.25.

Vol. 20. *Rufinus: A Commentary on the Apostles' Creed. Translated by J. N. D. Kelly. Westminster: The Newsman Press,* 1955. 166 *pp.* $2.75.

This finely translated, edited, and printed series of ancient Christian writings continues to bring us important historical source material in a most readable fashion. The older and voluminous printings of the Fathers, it has to be admitted, are forbidding to all but the scholar whose duty it is to work them over. It has recently been reported of Professor Ephraim Emerton, the famous Harvard mediaevalist, who moved over from the College to the Divinity School to teach church history, that when a student asked him if he had ever read the works of the early Fathers, he candidly replied that he had not, and that he never intended to, either.

In spite of such a fact, when these volumes of Ancient Christian Writers are around, it is impossible not to pick them up and read them. They really do not have to do with discussions of doctrines that are "dead and buried," or else "embalmed in the decrees of church Councils." They are written by living men of insight and understanding. They are as profitable to us where we differ with them as where we agree. The scholarly and complete notes by which the texts are interpreted are just what the reader needs. Of special interest in these two volumes are the notes of Mr. Kelly on the Apostles' Creed. They constitute an excellent historical ac-

count of the origin of the articles of the Creed, an explanation of its importance in the early church, and a full up-to-date bibliography.

Fred D. Gealy

A THEOLOGICAL GERMAN VOCABULARY

By Walter M. Mosse. New York and Dallas: The Macmillan Company, 1955. 148 *pp.* $2.50 *paper.*

This book will be of use only to the beginner in the study of German, and not of too much use to him. Meanings are the common ones as found in any German dictionary. The "German Theological Key Words" are not those which trouble readers of contemporary theological German. The reviewer checked a couple of pages of Bultmann against this dictionary and found nothing of help in it, many of the "key" words not appearing at all. Too much space is wasted on cognates. For example, "der Anglikaner," "anglikanisch," "die Anglikanische Kirche," "der Anglikanismus." One who knows any German at all, if he knows one of the four knows them all. And who would need to be told that "der Organist" means "organist?"

There is, however, a real need for a brief philosophical - theological German -English dictionary which will give concise interpretations of the important new technical language which is being constructed both in philosophy and theology in German, so that important German theological literature may be more easily intelligible to us. Won't someone provide this?

Fred D. Gealy

GOD IS LIGHT

By Edgar Primrose Dickie. New York: Charles Scribner's Sons, 1954. 261 *pp.* $3.00.

Professor Dickie occupies the chair of Divinity in St. Andrews University, Scotland. He here offers us an unusually rich and stimulating work. The temper and point of view of the book may be illustrated by the following quotations:

"Revelation is to be counted, not as the answer to a problem, but as the unfolding of a mystery . . . The organ of personal conviction is a spiritual organ. This does not mean that it dispenses with reason, but that it does not rest content with reason, and that it is never side-tracked into rationalism. God speaks to reason to say that which is above reason; and reason must be ready to be called upward."

With reference to Divine Law and Divine Mystery: "The right conclusion lies, therefore, in a properly conceived ontologism, which takes into account man's fallen nature and God's election (which sometimes may look to our eyes very like favoritism) and remembers always that the medium of revelation is the Word of God . . . Where responses to divine revelation is right response and faith is pure, it will always be impossible to indicate the march-fence between divine action and human reaction."

The book is written in the best tradition of Scottish divinity. Few are the first rate thinkers in Western Theology who are not properly presented and evaluated.

J. T. Carlyon

BEHOLD THE FIELDS

Tune: "National Hymn" or "Toulon"

Spirit of Light, whose ever-gracious power
Wakes the good earth and brings the branch to flower
Breathe through the dust that Spring may come again:
Thy kindly sun, Thy life-rewarding rain.

Grant us the will to drive our furrows deep,
Patience and strength to harrow, plant, and reap,
Working with Thee to nourish beast and man,
Thy creatures all, since first the world began.

Hear Thou, O Lord, our daily thanks and prayers
For golden grain, unchoked by thorns or tares;
Increase the harvest till its shining store
Heaps high the treasure on the threshing floor.

God of the stars, whose angel-voices sing
Carols of peace and promises of Spring,
Shine forth again upon the darkened way
Our feet must tread to meet a fairer day.

Then shall we stand to greet the glorious morn
When we shall see humanity reborn,
Finding along the ways our fathers trod
Our harvest-home, the Commonwealth of God.

—EARL MARLATT.

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